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U.S. Jewish Leaders Favor Bond Plan

Hillel Head Fears Israel Fall To Common Level

WEST SHOKAN, N. Y.—A warning that Israel was in danger of becoming "a nation like unto the other nations, given over to a de-humanized pattern of expediency, in the framework of competition and violence," was issued here this week.

The warning came from Rabbi Arthur J. Lelyveld, national director of the B'nai B'rith Foundations. He spoke at a meeting of 150 student leaders from campuses of the United States and Canada at the opening session of the 1950 Hillel Summer Institute here.

DANGER SIGNAL

He said the danger could be averted only by a conscious effort on the part of Israeli Jews to keep the Jewish heritage and its influence alive.

"There is no guarantee that distinctive Jewish values will be preserved in the State of Israel," Rabbi Lelyveld said. "If this danger of attrition of Jewish values is present even in Israel, it is certainly more pronounced in Jewish communities elsewhere in the world."

"The mantle of prophetic idealism may well be passing from us to the Gandhis and Nehrus of tomorrow," he said, but he contended that Jewish values have not lost their potential power.

CONFUSED AT LEAST

"They are more than ever needed today in a world in which confusion and capitulation to expediency are rife."

He cited the action of Congress in approving a loan to Franco Spain and said it was the obligation of the American student generation "to analyze the motivations which led supposed supporters of democracy to offer financial assistance to a crumbling and reprehensible Spanish tyranny in the midst of our war against dictatorship and totalitarianism."

PRESERVE IDENTITY

He urged the student leaders to preserve their identity as members of a minority group that still "has a special role to play in the drama of human history."

He described the role as an abhorrence of "paganism, combined with an unending search for the spiritual content of life."

JERUSALEM CONFERENCE STUDIES BILLION-DOLLAR AID PROPOSAL

(See Editorials This Issue)

By AL ALTMAN

National Jewish Post Correspondent

JERUSALEM—(BY CABLE)—Dominant sentiment of American Jewish business and communal leaders in Israel for the billion-dollar loan proposal favors the plan, first reports from the meeting here this week indicated.

While the vital conference, called by Prime Minister David Ben-Gurion, was being held behind closed doors, it appeared certain that the loan would obtain the backing of the 50 American Jewish leaders.

Ben-Gurion presented his proposal to the first session Sunday. His plan calls for raising \$1,500,000,000. Of this sum one billion would be raised by a huge loan floatation by Jewries outside of Israel. He made it clear he expected American Jewry to handle most of the job.

The program would permit absorption of 600,000 immigrants from the Moslem countries and the Soviet satellite states in the next three years.

One of the main issues before the unprecedented conference was the question of the relation of so huge a loan to the United Jewish Appeal campaigns in the United States.

MYERS ASKS DETAILS

Stanley Myers of Miami, president of the Council of Jewish Federations and Welfare Funds, said additional information was needed on the effects of the proposed bond issue on other funds raised in America for Israel.

Joseph Schwartz of the Joint Distribution Committee said he favored any technique which would bring more money to Israel. If a contribution of a bond drive and UJA and other funds would do the job, then JDC would support such a program, he said.

Judge Morris Rothenberg, national chairman of the United Palestine Appeal said that the tremendous needs of the three-year development program made a bond drive essential.

The JDC and the UPA are the two largest constituent agencies of the United Jewish Appeal.

ZOA, HADASSAH OK

Benjamin Browdy, president of the Zionist Organization of America, said the ZOA was "100 per cent behind the Government of Israel."

Mrs. Samuel Halprin, president of Hadassah, said she favored the conference plan.

Samuel Rothberg of Peoria, a UJA leader, said "philanthropy alone cannot meet" Israel's growing needs.

CONFERENCE ACTION

Two committees of the conference met Tuesday with Eliezer Kaplan, treasurer of Israel, and with Ben-Gurion.

American Jewish leaders de-

sorbed in new Congress units considered free of leftist bias.

The POST was informed that Congress membership has been increasing on a nation-wide basis, except for those areas where local Congress leadership has been hob-nobbing with known leftist groups. In the latter cases, The POST was told, anti-communist Jewish liberals have been dropping out of the chapters.



SAMUEL ROTHBERG
Philanthropy Is Not All

clined to discuss details of the conference, which was known to be grappling with the many detailed problems of the proposed loan.

Ben-Gurion told the first session that Israel could not accept informal suggestions for curtailment of the flow of immigrants.

The prime minister laid down the basic philosophy of Israel with the comment that immigration must continue even if it was "politically irrational or economically unfeasible."

He said Israel was raising one-third of the \$1,500,000,000 needed and that Jewish communities outside of Israel must raise the remaining billion.

He told the Americans that Israel would provide "every opportunity for private initiative. We don't believe in coordinated planning only. We don't believe in a regimented economy."

Despite his statement, Israel appeared certain to get more, not less controls, as part of the austerity drive for absorption of 600,000 migrants in the next three years.

DETAILS OF CONTROL

Sources said the plan called for extension of rationing to all essential supplies and more effective regulation of prices, wages and profits.

It was also reported that Ben-Gurion intended to start allocation of raw materials scaled to the amount of the finished product delivered. Such a program, it was reported, would prevent diversion of raw materials to the black market.

The conference was preceded by a special all-day session of the Israel Cabinet attended by

representatives of Knesset (Parliament) and of Israel financial institutions.

WANT JOSEPH OUT

While details on the session were withheld it was learned that members of the Orthodox bloc were demanding the resignation of Dr. Bernard Joseph as Minister of Supply and Rationing.

They asserted that Dr. Joseph's rationing plan was responsible for a wave of panic buying, an increase in black market activities and a drop in Israel's currency.

The difficulties created by a massive intake of immigrants since statehood reached a peak at the outbreak of Communist aggression in Korea.

Shortages and increased prices led to a move by Dr. Joseph to ration clothes and shoes. The sudden announcement led to a strike by merchants in some of Israel's larger cities and demands for Dr. Joseph's ouster.

PANIC BUYING

During the strike, Israeli consumers grabbed everything they could buy, fearing that rationing would be extended and that shortages would get worse.

To top Israel's troubles false reports were circulated that bank deposits would be frozen. Hoard of currency developed quickly and bank withdrawals hit 2,000,000 pounds in one week.

Indiana U. Offers First Hebrew Class

(See Editorial This Issue)

National Jewish Post

BLOOMINGTON, Ind.—An introductory course in Hebrew was available this week to all students at Indiana University for the first time in college history.

Rabbi Albert Yanow, director of the Hillel Foundation here, has been added to the faculty to teach the course which carries six credits for two semesters.

Ritual Slaughter Hit By SPCA Convention

THE HAGUE—(WNS)—A resolution condemning Jewish slaughter of animals as cruel and immoral was adopted here at an international conference of societies for the Prevention of Cruelty to Animals.

The delegates, representing 26 countries and 116 PCA societies, stamped Jewish ritual slaughter of animals "out of date, cruel toward animals and an immoral act."

Congress Plans Purge Of Leftist Chapters; Hearings In 4 Cities

BY MARC H. TANENBAUM

National Jewish Post Correspondent

NEW YORK—(NJP)—The national headquarters of the American Jewish Congress will start hearings into the activities of several chapters throughout the country in an effort to remove "leftist" labels from those chapters, The POST learned exclusively this week.

The disclosure followed a mass meeting in Los Angeles of the Southern California division at which charges from the national office were vigorously repudiated. The meeting appeared to presage a complete break of the division with the national administration. (Details inside)

MANY HEARINGS

The hearings will be conducted by one or more Congress commissions which will bring charges against divisional leaders in Manhattan, two chapters in Philadelphia, one chapter in Brooklyn and divisional leaders in Los Angeles.

Congress officials here refused to discuss the charges because, they said, it would be unfair to release any information until the local Congress units had a chance to defend themselves in the hearings.

The POST learned reliably, however, that the hearings will be held on charges of breaches of organizational discipline, misuse of the Congress name, and association with such far-left-wing organizations as the Jewish Peoples Fraternal Order, which is Communist-controlled. Similar charges were reported

at the meeting in Los Angeles last week.

THE TECHNIQUE

More concretely, the charges will specify that under the guise of fighting of opposing such legislation as the Mundt-Nixon bill, in cooperation with the national office, these local units of the Congress have in more than one case teamed up with avowedly left-wing groups whose interests are considered opposed to those of the Congress.

In view of such associations, the national office will consider acceptance by local chapters of the Congress constitutional principles as "dubious" and will therefore act on whether these groups should be permitted to continue as Congress affiliates.

NEW FLARE-UP

The new flare-up internally in the militant civic defense agency recalled a similar struggle which took place a year ago in Detroit following a hearing in which charges of leftist associations were brought against a Detroit chapter. That group was dissolved and its members were ab-

New York

ZOA CAN'T TRY JUST ANY PROJECT;
MUST PICK THOSE IT CAN DO BEST

By M. Z. FRANK

THAT THE Zionist Organization of America needs practical projects in Israel to sustain its life is evidenced by the fact that several regions have gone out on projects of their own. The Long Island Region has been occupying itself with Neveh Ilan, a colony settled by former French Maquis. Manhattan and Westchester have taken on Zippori, where settlers from Plugat Aliyah, the American General Zionist chaltutz movement, are located. I heard Joe Greenleaf and Jacques Torczyner speak of other projects, a station wagon or something, but I don't know the details. When I was in Philadelphia at a regional conference, I discovered that the Zionist Region there had sent a couple of youngsters on a study-work assignment to Israel.

There are certain projects which can best be handled by regions; there are others which ought to be undertaken by the national body. It seems to me that no matter what Manhattan and Westchester may do for Zippori, the ultimate responsibility for that place rests with the national organization. Something more is involved than just helping a few youngsters. Either we mean it when we say we ought to help chaltutzim or it is just talk.

I have watched some national projects evolve in the ZOA. I feel somewhat disappointed that they were not discussed in detail at the Chicago convention.

SEVERAL MONTHS AGO ZOA president Benjamin Browdy asked whether I knew anything about Magdiel. I said I had visited the place and that I had a favorable recollection of it. He then showed me a letter from the director of the Educational Institution at Magdiel offering the ZOA full control. My first reaction was skeptical. I did not think—and I still do not think—that the ZOA should go in for just projects. Until such time as the ZOA will have many millions to spend on projects of its own, it ought to select its activities in Israel so that they will be of especial significance to the country and therefore also to the prestige of the ZOA. They should be pilot projects. Mr. Browdy just nodded.

Subsequently I had several conversations with Abraham Redelheim and I found out that it was precisely that which was intended. Then I ran into Rachel Huebner from Tel Aviv whose father had asked her to see what she could do in America to stimulate the Magdiel project. She herself had much to do with it. Her father, Mr. Mazur, is on the board of directors of the Magdiel Education Institute.

WHEN IN ISRAEL, I shall make it my business to look up Mr. Mazur and perhaps other members of the board and I shall certainly visit Magdiel. Then I shall tell you all about the place. Just now, let me give you in brief, Abe Redelheim's ideas on Magdiel.

Magdiel is not far from Tel Aviv and the main highway; it is a place where there is water and electricity and land to spare. It is a good place for training American chaltutzim after they have arrived in Israel from Wappinger Falls where they had undergone preliminary training. To throw a newcoming American right into the Negev or the fastness of the uninhabited Galilee is hardly realistic. The idea is to put them into a place like Magdiel which, for much to do with it. Her father, Mr. Mazur, is on the board of directors of the Magdiel Education Institute.

TO ME THE IDEA sounds first class. Other people, more familiar with the realities of Israel's developments and with its details, may think of better projects and may even find fault with this project. To me, as a layman, this project looks good enough to



FRANK

Schochtim Quitting
For Better-Pay Jobs

LONDON—(WNS)—A statement clarifying the reason behind the shortage of kosher meat was issued here recently by the Board of Schitah.

The statement said the crisis was due to a shortage of schochtim, many of whom deserted their callings for other and more lucrative sources of income.

start with. And it is very important to get started. Later we can think up more and bigger and better projects and improve on this one. To get started, to get the ZOA psychologically and organizationally reoriented from publicity stunts toward solid projects slowly and gradually growing—that, my friends, is the most difficult job of all. That is why such projects and the men who sponsor them ought to be given every encouragement.

I think there is enough in such projects to get the average ZOA member excited. American Zionists are sufficiently American to get excited about gadgets. And Abe Redelheim had another project to teach Israeli immigrants how to use American gadgets. There is a cluster of houses in Katamon, Jerusalem bearing the name of Dr. Israel Goldstein and dedicated to training young people arriving from many countries. Abe's ideas is for the ZOA to take over the Goldstein houses and teach youngsters from Morocco and Yemen how to repair shoes the American way and how to bind books the American way and how to do many other things according to the best available American techniques.

Of course, these projects are easier to conceive than to carry out. I always ask Abe whether he can get the assistance of the best available technicians and experts in America. The other day I asked Browdy whether he has established contact with people in Israel who have the necessary experience and knowledge for helping to build and conduct such projects. I received answers in the affirmative and was even given names. To succeed in such activities, the ZOA will have to bring together American technicians with Israeli technicians. I know enough about the subject to realize the difficulties. The ZOA has no contact with technical experts in either country. American experts and Israeli experts don't always hit it off well psychologically. The ZOA does have a limited understanding of American Jewish psychology but none at all of Israeli psychology.

QUITE A JOB. But the thing to do is get started.

And, according to Mr. Browdy, it will not be long before they get started.

So much for Abe Redelheim. But there is also Harold Manson and his program.

Drive In Philadelphia Slated
Soon On Synagogue Gambling

PHILADELPHIA—The much-discussed program to end gambling in synagogue fund-raising in Philadelphia will be launched immediately after the High Holy Days.

The campaign, which also includes plans to curtail activities of unordained rabbis, will be handled by a newly-formed Synagogue Council of Philadelphia, according to the Philadelphia Jewish TIMES.

Four Metal Plants
Built For Migrants

TEL AVIV — As part of the work of the Jewish Agency Absorption Department for the vocational training of new immigrants and their employment in immigrants' camps, four metal work plants are being established in camps at Bat Galim (Haifa), Mahane Israel, Talpith (Jerusalem) and Beth Lidd. Each plant will have accommodations for 200 pupils, so that during one year about 1,000 persons will be able to receive training.

The machines and equipment have been acquired largely from immigrant transit camps in Germany, and the cost of instruction is being financed by the Ministry of Labor. In one of the plants a special branch will be established for the manufacture of delicate instruments such as electric meters, manometers, water meters, etc., of which there is a great shortage in Israel.

Austrian Jews Assail
Restitution Law Draft

VIENNA — (WNS)—A resolution denouncing a new draft restitution law by the Austrian Parliament was adopted here at a mass meeting of the Jewish community.

The resolution specifically objected to the inclusion of "robbers and murderers" in the administration of heirless Jewish property and protested against a provision of the proposed law which would set aside 25 per cent of the unclaimed property to compensate the "hard cases" who bought property during the Nazi regime in alleged good faith. The Vienna Jewish community also condemned the provision placing distribution of the proceeds of heirless Jewish property in the hands of the Austrian Government instead of by an organization of responsible Jewish bodies.

ZOA Promises Report
On Investment Plans

National Jewish Post
NEW YORK—The Zionist Organization of America this week promised that it would soon issue a detailed report on plans to stimulate private investment in Israel.

Benjamin Browdy, ZOA president, reappointed Albert Schiff as chairman of the ZOA committee for economic investment. Isadore S. Turover of Washington, D.C., has been named national co-chairman.

The Philadelphia Board of Rabbis, which decided on the reform effort, set the date at its first post-summer meeting last week.

FOLLOWS EXPOSE

The Synagogue Council developed following publication in the hard-hitting local Jewish paper of an expose June 16 of gambling under synagogue auspices. TIMES columnist Arnold R. Ginsburg made a personal tour of carnivals and bazaars sponsored by synagogue-affiliated groups for his report.

The TIMES said the Synagogue Council's first goal will be to set up a standard of ethics and conduct for synagogues and rejection of gambling and low entertainment.

The TIMES reported that the Board of Rabbis had already sent to presidents and secretaries of all Philadelphia synagogues a stern warning on such activities.

STERN WARNINGS

The text of the warning was: "The Philadelphia Board of Rabbis unqualifiedly condemns gambling on synagogue premises or under the auspices of the synagogue or its affiliates, and calls upon its members to discourage and, as far as lies within their power, to prohibit the practice in the congregation which they serve."

Another aspect of the Synagogue Council's work will be a bid to increase affiliation of Philadelphia Jews with synagogues. The TIMES said that the Synagogue Council will conduct rallies and meetings throughout the city to promote increased affiliation.

MORE COOPERATION

Another aim is greater cooperation among the city's synagogues and three religious sects, and a campaign to acquaint the public with the need for restricting its religious services to ordained rabbis.

The weekly reported that lay members of the Synagogue Council will be chosen by leaders of the three local rabbinical wings to act jointly with a committee of rabbis which has been named by the Board of Rabbis.

Rabbi's Room Looted
During Benediction

National Jewish Post
CHICAGO—The Chicago hotel room of Rabbi and Mrs. Herbert Eskin of Detroit, was looted of \$2,300 in clothing and jewelry by thieves last week as the rabbi was giving the benediction at the Veterans of Foreign Wars convention banquet at the Palmer House. Eskin is rabbi at the Mt. Sinai temple and chaplain at the veterans' hospital in Detroit. Police said all of the Eskin's belongings, including a wallet containing \$140, were missing, except four pairs of Mrs. Eskin's shoes and the rabbi's chaplain's insignia.

Most Canadians Held
Friends Of Israel

JERUSALEM — The majority of Canadians are favorably inclined towards Israel, the Rt. Hon. Thibaudeau Rinfret, Chief Justice of Canada, told the Jerusalem POST during a visit with Mrs. Rinfret.

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California Division May Split With Congress Administration

MASS MEET REJECTS N. Y. OFFICE CHARGES

LOS ANGELES—A complete break of the Southern California division of the American Jewish Congress with the national administration appeared likely this week.

Relations between the division and the national office have been tense for a long period and reached a peak last winter when left-wing forces seized control of the Pacific Coast region at the last annual convention.

Charges were formally brought against the division at a meeting of the membership of the Los Angeles chapter.

COVERING THE NEWS

The B'nai B'rith Messenger, one of Los Angeles two Anglo-Jewish weeklies, reported in detail on the uproarious meeting. The VOICE, the other weekly, ignored the meeting, except for a brief notice that Dr. Chaim Essrog, a representative of the New York office, was in town for a visit with local Congress officials.

The charges, reportedly one of a series prepared by the national office against several divisions, were made public by officers of the division in a report to the membership.

More than 1,000 men and women packed the meeting hall to hear the charges, which the MESSENGER summarized as follows:

LIST OF CHARGES

1. The division failed to carry out the program of the Congress in good faith.
2. The division circumvented directives of the national administration committee.
3. The division associated with unauthorized causes.
4. The action of the division has caused disaffection and resignation of a large number of members.
5. The division cooperated with the Communist-dominated Jewish Peoples Fraternal Order.
6. The division failed to fulfill the budgetary requirements of the National Women's division of the Congress.
7. The division perpetuated in office individuals opposed to the Congress.

THE WHOLE TRUTH

The MESSENGER reported that Mrs. Anne Pollock, a leader in the Women's Division and a national vice president, read the charges "and immediately countered each one with a denial of their truth or validity."

The meeting was called immediately when it was learned that the New York office had attempted to impound local funds, ordered dismissal of employees of the local office, and the closing of the doors of the local office.

The weekly said the action was denounced by Mel Springer, former director of the local division and chairman of its administrative committee. Springer denounced Essrog for coming to Los Angeles.

Mrs. Sara Harris, president of the Women's division, was chairman for the meeting. She said that the opposition to the New York office was not a local matter but that other divisions throughout the country would

have to deal with the same problem.

LETTERS FLEW

Nate Schochet, a vice president of the division, analyzed a lengthy correspondence between Al Buckman, president of the Pacific Coast region and Isaac Tobin and Dr. David Petegorsky, national executive director.

"It sums up to a deliberate harassment by the New York office of the local American Jewish Congress organization," Schochet told the meeting. "The manner in which the New York office has handled the whole affair is utterly idiotic and shameful."

Buckman told the meeting that the actions of the national office were the cause of a "growing disintegration of relationships between top officers of the Congress and the membership of the country."

MIXED INSTRUCTIONS

The MESSENGER reported that he told of several times that he was prohibited from following Congress directives after they were started, by contrary directives.

He said the actions amounted to a purge and again offered his resignation. The meeting unanimously voted it down, according to the Jewish weekly.

Dr. Essrog was then invited to the platform for a 15-minute speech to substantiate the charges of the national office. The MESSENGER reported that from the reaction in the audience "it was apparent that very few understood what he was saying. He made no concrete addition to the generalities of the charges listed above."

THE BACKGROUND

Rabbi Max Nussbaum of Los Angeles resigned as president of the Pacific region at the close of the convention. He said that he would abide by the mandate of the national convention which was held a few weeks later. (NJP, Nov. 4, 1949)

The convention repudiated its left-wing elements, affirmed the ouster of the JPFO and the Red-front American Jewish Labor Council and voted full endorsement to the leadership of the national administration. (NJP, Nov. 19, 1949).

Greek Jews May Be Freed From Jail

ATHENS—Twenty Greek Jews sentenced to death or prison for cooperating with Greek communists may be freed under the Leniency Law recently approved here.

The Israeli representative here has informed Greek authorities that the Jewish prisoners would emigrate to Israel if they were released.

The Jewish CHRONICLE of London reported that three women are included among the prisoners. They have been in prison for two years.

Mapam And Zealots Clash In Jerusalem

JERUSALEM —(WNS)—The Meah Shearim section of this city, stronghold of Orthodox Jewry, was the site of a clash last Saturday between young Sabboth observers and a group of Mapam youths.

After a brief street battle, the religious group retreated to the Hebron Yeshiva and, taking up positions along the building's windows, pelted the laborites with stones, stick and other objects. There were a number of minor casualties. Three of the youths were arrested and placed under bail for trial.

Israel Troops Killed; Arab Parleys Halted

JERUSALEM—Israel military authorities have instructed all military units to cease work on the demarcation of the Israel-Jordan boundary, after five Israel soldiers were killed and three others severely wounded when their vehicle struck a mine on a frequently-used road in the Beit Jibrin area.

The Israel authorities also ordered the withdrawal until further notice of Israel soldiers from the mixed border patrols set up by the Israel-Jordan Mixed Armistice Commission.

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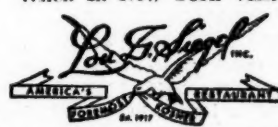
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The Record Rack

PEERCE DOES USUAL GOOD JOB
ON TRADITIONAL JEWISH SONGS

By JOSEPH GALE

INCORRECTLY labelled phonograph records are as hard to find as improperly minted coins. Some collectors prize such records and use them to exchange for even rarer items.

Last week I acquired my first coin of the realm.

It is RCA Victor's RPM record No. 51-0007. The labels advertise "Shir Hashamisha" and "Veulai," two Sidor Belarsky folk songs, but the artist is really Cantor Moshe Kusevitzky singing "Ribono Shel Olom," a number included in the Kusevitsky album "Cantorial Chants," which is available at both 78 and 45 RPM.

A check with the Victor catalogue disclosed that "Ribono Shel Olom" is indeed listed on 51-0007, but so are the Belarsky numbers. It is evidently a case of mistaken label and garbled listing. But because such entertaining errors are almost always caught before they escape notice entirely, my copy of Kusevitsky, courtesy of Belarsky, may well be the only one around. Feel in a trading mood?

ALSO ON RCA Victor, all correctly titled, are "Kol Nidrei" and "A Plea to God" (No. 49-0138, 45 RPM), and "Eili, Eili" and "A Cantor for a Sabbath" (No. 49-0311, 45 RPM). Jan Pearce, the artist in these, is his usual polished self. The orchestral arrangements, in which Warner



GALE

Bass, Pearce's conductor, had a hand, come close to elevating traditional Jewish songs to the lieder level of high art. Pearce's recordings for Victor, incidentally, are the best examples of this developing trend. Old guardists will thumb down the idea of lifting synagogue out of context, but if there is to be anything like a Jewish art song, where else is there a more richly endowed place to begin?

MORE ON A folksy plane is Saul Meisels' recording for RCA Victor of "A Klein Melamedl" and "Shabes, Hamavdil" (at 45 RPM: No. 51-0000; at 78: No. 25-5090), with Abe Ellstein's Orchestra.

NACHUM NARDI, the children's own court musician, is the prolific impresario of a series of 13 eight-inch records called "Children of Israel Sing" (A-101 to A-115), produced by the Reena Record Corp. Nardi is the composer, arranger, and piano accompanist of 54 tinkling, nursery-like melodies set to Hebrew words, sung by Naama Nardi, and each one introduced in English by someone named Heidy. Heidy sets the story line—a cat who ate itself sick, a frisky mouse, a busybody bee—and the Nardis take it from there. Everything is very simple, very childishly exciting, and commendable. The records come one and two to an envelope, each with a paper insert giving the words in Hebrew and English, and they do

Be Careful Where
You Settle Down

SAN FRANCISCO (WNS)—California and the southwestern states are less susceptible to the Nazi philosophy of race and its anti-Semitic tendencies than the East and Midwest, declared Dr. Martin Bickham, Illinois expert on interracial problems. Dr. Bickham, former chairman of the Illinois Interracial Commission, is currently conducting a survey of California's race migration trends for the state's

not have to be purchased by the set.

NARDI IS ALSO composer and arranger, and Bracha Zefira the singer, of six "Israeli Melodies for Adults" on two 10-inch Reena records (IS 2001 and IS 2002). Reena, however, is guilty of unadult behavior in making the spindle holes in the records too small. I tried to play them, and found I couldn't. Sorry.

Conservative Rabbis
Vote Chaplain Draft

(See Editorial This Issue)

NEW YORK—(WNS)—A self-imposed draft to provide Jewish chaplains for the armed forces of the United States was unanimously voted by the Rabbinical Assembly of America at a special meeting here at the Jewish Theological Seminary of America.

Disclosure of the move was made by Rabbi Max D. Davidson, president of the conservative rabbinical body. The plan is similar to the one employed by the Rabbinical Assembly during World War II. A Chaplaincy Availability Board will follow selective service procedure in establishing categories for equitable selection of candidates for chaplain's commissions in the current emergency, the announcement stated.

Haifa Refineries
Resume Operations

HAIFA—Operation of the Haifa oil refineries was resumed this week after a two-year gap in which the refineries were closed almost continuously. Production ceased when the Arabs cut off Israel's oil supply from Iraq in 1948.

Crude supplies are now assured for uninterrupted continuation of work, the refineries' management announced. In one month, production will be sufficient to fill Israel's entire requirements, which are expected to total 800,000 tons of refined oil this year.

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I Think As I Please

U.S. JEWISH EDUCATION CAUGHT
IN VICIOUS CIRCLE IN PERSONNEL

By CARL ALPERT

THIS IS THE time of year when parents are again urged to enroll their children at local Jewish schools—a call which I heartily endorse and second. This should also be an occasion for scrutinizing the schools, however, and the teaching staffs to whom we entrust our children for the Jewish education. A most disturbing experience in a small eastern city not long ago brought home to me very forcibly that we may be neglecting a weak link in the whole question of Jewish education.



ALPERT

I was a silent but interested spectator at a committee meeting held in July for the purpose of engaging a Hebrew teacher to fill a vacancy created when the incumbent resigned. The chairman reported that numerous efforts had been made to obtain the services of a qualified teacher by contacting the nearby Bureau of Jewish Education as well as the Hebrew Teachers' Union. All efforts had been fruitless, but the present applicant had finally answered an ad in the Yiddish press.

The quiet, unimpressive applicant answered most questions in monosyllables. There was nothing unpleasant about him, but he seemed to lack any personality. The committee ascertained his age, his present teaching position, and his views on the relationship between Hebrew School and Sunday School (a local problem). Asked about the text-books which he now used, the teacher was vague, and could not recall their names.

HE WAS NOT asked about his teaching methods. He was not asked whether he taught Hebrew for siddur reading only, or for speech. He was not asked why he was leaving his present post, or why he had changed positions every few years. There were no references or endorsements from any one who knew him. Perhaps his sole contribution of value to the interview was an affirmative answer when asked if he could organize and lead a children's chorus.

On the basis of this interview the man was engaged by almost unanimous vote of the committee. I turned in amazement to the chap next to me.

"Would you hire a man in your business and put him behind your cash register, knowing as little about him as we do about this fellow?" I asked. "Yet you have just decided to entrust your children's welfare and education to his hands, five days a week, for the next year."

THE ANSWER I got was echoed by the others in the room. There was no choice. If a dozen teachers had presented themselves, the town would have chosen the best. But there was no competition for Hebrew teaching jobs—at least not for jobs paying a salary of \$3500 a year, the top figure in this case.

To be sure, if higher salaries were offered, better qualified personnel would be attracted to the profession. But on the basis of teachers now available on the market, many schools seem to feel, higher salaries are not justified. This is a vicious circle which must somehow be broken.

No doubt there are many splendid teachers, equipped by personality, training and experience, to render valuable service. Where there are such, I hope their presence is appreciated, and their efforts properly rewarded.

It might be in place for parents who are reminded not to neglect the Jewish education of their children, to ask what responsible educational agencies are doing to encourage raising of teaching standards and to make the field more attractive for young people in search of careers. My own

school, the Hebrew Teachers' College in Boston, has for years been doing magnificent work along this line, but I understand that each year's graduating class is far from adequate to meet the needs.

WE HAVE COME a long way from the old-fashioned cheder and European-trained melamed, but the teaching problem still remains acute. There is need for a vigorous campaign to be carried on along dual lines: directed at young people with ability, urging them to serve their people and to find personal self-fulfillment in the field of Jewish education; and directed at bureaus and boards of Jewish education, to remind them that in the long run the calibre of their teachers will depend on the security and status which the positions afford.

Perhaps if parents would become a little more assertive in this direction conditions might be materially remedied.

A cornerstone was laid last week in Rishon Le-Zion for the manufacture of matzohs, macaroni and similar flour products.

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Kashrut In The Small Town

Allentown Bachelor Can't Find Strictly Observant Local Girl

By JANE KINDERLEHRER

National Jewish Post Correspondent
ALLENTOWN, Pa.—(NJP)—An eligible bachelor in the Allentown Jewish community has been hunting vainly for two years for a girl who believes in keeping strictly kosher.

His standards are perhaps a little severe for the average small American Jewish community, particularly for one of 1,000 Jewish families.

Nor will the facts of dietary law observance in Allentown give proof or disproof that the bachelor is unreasonable. All the facts can do is to illustrate the confusion that has attended the adjustment of Jewish Law to the unprecedented personal freedom of American life.

If you ask Ben Furmansky, the standards of kashrut in Allentown are much too low. Furmansky is chairman of the local Vaad Hakashrut, the supervisory body for commercial aspects of dietary law.

"It's a crying shame that there are only 350 chickens ritually slaughtered here each week," he told The POST. "Out of a population of 1,000 families, there should be many more."

HOW IT FIGURES

"That doesn't mean that 350 families in the city observe kashrut," he added. "Some families use two chickens a week." And some families don't each chicken every Sabbath.

The customer lists of the three kosher butchers in Allentown indicate that about 300 families buy kosher meat. That, in turn, does not mean that those families keep strictly kosher homes.

Some who use kosher meat do not observe the ritual of soaking, for example. Their argument is that good nutrition comes first. Others who use kosher meat do not observe the separation of meat and milk. The children get milk with every meal, in deference to modern standards of child feeding.

A DOUBLE STANDARD

Like any Jewish community, Allentown has its quota of those who keep strictly kosher kitchens but not kosher stomachs. They eat pork products and shellfish when dining out.

Casual but trustworthy observation indicates that the non-kosher eaters are those who keep kosher homes out of respect for their observant parents. There is no kosher restaurant in Allentown so where would the parents eat when they come to visit?

Others keep kosher in their homes to maintain the feeling that "This is a Jewish home." Such parents report that they feel their children absorb this feeling of Jewishness and that it tends to allay tendencies toward assimilation. How many families strive for such kitchen survivalism is an open question.

NOT MUCH HELP

There are, roughly speaking, about 200 families who observe kashrut both in and out of their homes, but so far, they haven't been able to help the eligible bachelor.

The Vaad in Allentown is elected annually by the combined boards of two of Allentown's three Orthodox synagogues. (There is also a Conservative synagogue and a Reform Temple.)

However, no faction other than the two small Orthodox synagogues is represented either on the Vaad or among those who elect the members of the Vaad. The Vaad appoints the supervising rabbi and two schochtim (ritual slaughterers).

Small animals such as calves and lamb are slaughtered locally. Beef is imported from Philadelphia and Wilkes Barre.

GENERALLY OK

In contrast to the situation in

This is the first in a series of reports to be presented by The POST on the state of dietary law observance in the smaller American Jewish communities.

many Jewish communities. Orthodox Jews in Allentown are generally satisfied with the system of inspection. The supervising rabbi has been in the community for 38 years and enjoys the respect and trust of the city's Jewry.

Those observant Jews who are not Orthodox-affiliated are not aware of the system of inspection and there is no record that any of them have ever troubled to look into it.

When asked, "How do you know your meat is really kosher?" the reply to this correspondent was "I take the butcher's word for it. If it isn't, the sin is on his head."

SOME PRICES

Questions about prices of kosher meat bring prompt complaints but a check of prices indicates that the difference in price of kosher and non-kosher meat is seldom more than 10 per cent. The butchers also are quick to assert that kosher meat is weighed after it is trimmed.

There are kosher cuts, also, that sell at prices that compare favorably with their non-kosher rivals. Currently, kosher chopped meat is selling in Allentown for 75 cents a pound. Non-kosher chuck, the least expensive cut used for grinding, is 83 cents a pound. The kosher hamburger at 75 cents is far superior to the ground chuck, it is free of fat and of course not more than three days old.

Kosher rib lamb chops are selling for \$1.30 a pound and non-kosher for \$1.25. Kosher brisket is \$1.20 and non-kosher 97 cents. But deckel, a kosher cut which is juicy and tender and can be used for the same dishes as brisket, sells for 80 cents a pound.

KOSHER BUT TENDER

The American-trained appetite for porterhouse and sirloin steaks is not absent in Allentown but kashrut-observant Jews have found a new trick. Kosher steaks because they are very fresh have little reputation

for tenderness but with the increased use of home freezers, more and more people are beginning to tenderize kosher steaks by freezing.

Kosher chickens sell in Allentown for 50 cents a pound plus 20 cents per chicken for ritual slaughtering and plucking. Interestingly enough, many Allentown Jews who use non-kosher meat reject non-kosher chicken. They object to what they consider a "gamey" flavor in the non-kosher fowl.

During the war kosher meat was limited in variety and some kosher butchers like their Gentile compatriots were very independent and not always polite. That situation led some of the hitherto observant Jewish housewives to stop buying kosher meat.

ALL THE WAY

Such housewives promptly went all the way, discarding the separation of dishes and bringing bacon into the home.

But it worked the other way too as Furmansky pointed out. "When they couldn't get trefah meat, they came crying to us for kosher meat," he said.

Conservatives To Meet In Washington, D. C.

NEW YORK—(WNS)—A call to the Conservative Congregations in the U. S. and Canada

for the selection of delegates to the 1950 Biennial Convention of the United Synagogue of America, was issued this week by Judge Simon H. Rifkind, chairman of the National Convention Committee of the group.

The aim of the convention, Judge Rifkind stated is to "aid the Synagogues to function more effectively as religious and communal institutions and to care for their business affairs with greater competence and efficiency." The conclave will convene during November 15-19 in Washington, D. C.

A total of 3,100 immigrant families have been transferred from transit camps to work in villages in the past few months.

Wichita Publisher Says Status Of Jewry Hurt By Jewish Reds

By ROBERT S. GAMZEY

Editor, Intermountain Jewish News of Denver

DENVER—Louis Levand, publisher of the Wichita BEACON, largest daily newspaper in Kansas, this week rebuked seven national Jewish organizations for their condemnation of the Communist-control bills in Congress. The Jewish publisher called on Jewish bodies to take the lead in rooting Communists out of American life and in deporting those Communists who are foreign-born.

resulted in a setback in Jewish public relations.

In a visit to Denver, the dean of western publishers said American Jewry has been irreparably damaged by a handful of "so-called Jews," whose arrests in atom spy cases were universally publicized.

TELL THE NEIGHBOR

"Jews must and should tell their neighbors where they stand," Levand said, "and we cannot clear the Jewish name by maintaining silence. We must make it clear that a Jewish Communist is merely a black sheep in the family, that he cannot be considered a Jew because he has become an atheist."

"Jewish organizations should root out the tiny minority of Communists who besmear the Jewish name," he said. "Every patriotic Jew should report Communists of any race to the FBI."

Levand said "we must emphasize over and over again that the traitors with Jewish names are not Jews at all, that they are atheists. The Jewish people don't want them. They're no kin to Jews whatsoever. They were born disowned and they'll die disowned by Jews."

DEFINITE SETBACK

The Wichita publisher, who only last May in an interview with this writer expressed optimism regarding the Jewish position in America, said the combination of the Korean war, American reversals and battle casualties and the recurrence of Jewish names in spy cases, had

"The time has come to face this problem and to inform the public that these traitors, are atheists, not Jews and that the Jewish community stands four square against Communism and Communists," he said.

Levand, whose newspaper crusaded for the establishment of Israel, expressed fears that the loss of Jewish prestige here has weakened Israel's case.

BLOW AT ISRAEL

He stressed that Israel still needs a great deal of assistance from American Jewry but warned that American Jewish influence is not as great as before the Korean war because of the Communists in Jewish regalia.

He said Israel needs the influence of the United States and of American Jewry, which in turn relies upon the goodwill of the Christians. He said that goodwill was now harder to get because Jews have not been doing a good job of exposing "Jews" who are Communists.

MORE LETTERS

Levand said that while his newspaper received anti-Semitic letters from readers only in rare instances before the Korean war, there has been a number of such letters recently.

He reported that bigotry is being stirred up in Kansas and the southwest by Gerald Winrod, who is publishing anti-Semitic literature.

NEW YEAR GREETINGS

Mr. and Mrs. Joseph Tretiak and family of 5603 Jackson St. Omaha, Neb., extend greetings of the season to their friends everywhere.

Mr. and Mrs. Herman Hurwitz of Indianapolis hope the New Year will bring happiness and prosperity to their relatives and friends.

Mr. and Mrs. Ben Gallob, and Mrs. Celia Agranoff of Indianapolis extend sincerest greetings for the New Year to their friends and relatives.

Mr. and Mrs. Gabriel M. Cohen of Indianapolis extend greetings and hopes for a bright New Year to their relatives and friends.

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Names In The News

ISRAEL FREE SECTOR HELD DOING MORE FOR MIGRANTS THAN PLANNERS

A REMARKABLE assertion on behalf of free enterprise in Israel emerged from the text of a speech made recently in the U.S. by Dr. PERETZ BERNSTEIN. In the usual outbursts of addresses at the 53rd convention of the Zionist Organization of America in Chicago last July, the talk received little attention. This week the ZOA made available the text of the speech in which the Israel General Zionist leader asserted that "skillful propaganda has created the impression in the Golah (communities outside Israel) that outside of the Histadrut sector, nothing of real importance has been achieved." Declaring that this was wrong, Dr. Bernstein said that "as a matter of fact, the creative economy of the free sector and its absorption of immigrants have by far surpassed those of the collectivist sector."

The Acid Question

A proposal to American rabbis from Zionist Organization of America President BENJAMIN BROWDY failed to strike an affirmative response this week from one of them, Rabbi DAVID POLISH of Chicago. Browdy had proposed that rabbis urge their congregants to join with the ZOA, through individual affiliation. Noting that interest in the specific needs of the American synagogue has played no significant role in ZOA labors, Rabbi Polish replied to the ZOA chief with a sharp question: "Is the pulpit to be a vehicle of Zionism and at the same time to be ignored and ridiculed by leading Zionists when it directs the message of Jewish religious values to them?"

The Special First

The invitation to Rabbi HENRY E. KAGAN of Sinai Temple in Mount Vernon to address the 58th annual convention of the Ameri-

can Psychological Association in this week was reported as a new precedent. It was the first time a rabbi had been invited to address the psychologists since the association was founded in 1892. Rabbi Kagan was scheduled to speak on "Methods for Improving the Attitude of Christian and Jew," based on his findings reported to the last convention of the Central Conference of American Rabbis. Dr. Kagan told the CCAR that his findings indicated that current educational techniques aimed at professing Christians had no influence whatever in decreasing anti-Semitism.

The New Work

An important new contribution to Judaic literature is expected from a work of many years by Dr. ISRAEL BRODIE, Chief Rabbi of Great Britain. The work is an English-Hebrew anthology, which will soon be released by one of the leading publishing houses of England, according to World Wide News Service. Dr. Brodie hopes to bring to the average Jew an understanding of the great treasures of Hebrew lore.

The Appeal To Reason

Pondering the sectarian strife in American Judaism, Rabbi NATHAN A. BARACK of Sheboygan, Wis., proposed an American Jewish fellowship this week as one answer. Writing in the current Jewish Spectator, Rabbi Barack rapped Jewish traditionalists and modernists alike. Commenting that "Traditionalists are not the only ones guilty of an anti-democratic spirit," the Wisconsin rabbi said that "I have seen liberal Jews who fraternize with the most conservative Christians shun the association of traditional Jews, because the latter were considered backward."

With the Rabbis

Rabbi HYMAN DANZIG, formerly of Congregation Beth Shalom of Columbia, S. C., has been named to the pulpit of Temple B'nai Israel in Nutley, N. J. Rabbi LOUIS NULMAN of



BROWDY

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

FRIDAY, SEPT. 8—Rabbi Eugene J. Cohen of Averno, N. Y., speaking on "The Need for Repentance," second of a series of sermons, under auspices of the Synagogue Council of America, on the "Faith in Our Time" program, Mutual, 10:15 a.m. DST.

SUNDAY, SEPT. 10—Dr. Ordway Tead, N. Y., educator, guest participant on the 11th in a series of summer programs on "The Words We Live By" on the "Eternal Light" program, NBC, 12:30 p.m. EDT.

SUNDAY SEPT. 10—Rabbi Louis I. Newman of New York, noted Reform leader, speaking on "A Fresh Start in Life," second of a series of sermons on the "Message of Israel" program, 10 a.m. EDT, ABC

THURSDAY, SEPT. 14 — Raymond Massey, famous stage and screen star, in a United Jewish Appeal New Year Broadcast, "Day of Life" 10:30 p.m. EDT, Mutual.

New York will serve as spiritual leader of the Tree of Life Congregation in McKeesport, Pa.

Rabbi SOLOMON J. SEGAL has resigned as spiritual leader of the Tree of Life Synagogue in Ellwood City, Pa., to become rabbi of Congregation Adath Israel in Massena, N. Y.

Rabbi ELI GOTTESMAN of Corapolis, Pa., has been elected spiritual leader of the United Hebrew Congregation in Pueblo, Colo.

Rabbi MORTON L. GORDON has resigned as rabbi of Congregation Degel Israel in Watertown, N. Y. to become spiritual leader of Congregation Beth Shalom in Columbia, S. C.

Rabbi JACOB MUSHKIN of New York has been elected spiritual leader of the Kinsman Jewish Center in Cleveland.

Rabbi ABRAHAM L. HARTSTEIN of New York city has been elected spiritual leader of the United Synagogue of Hoboken, N. J.

Temple B'nai Zion of Bloomfield, N. J. has elected Rabbi HOWARD SINGER of New York as spiritual leader.

An open house reception will be held tomorrow night for Rabbi and Mrs. AARON MAUSKOPF by the Overbrook Park Congregation in Philadelphia.

A party of 30 Syrian, Iraqi and other Jews were arrested recently when they tried to cross from Lebanon into Israel.

Report From Hollywood

GERTRUDE BERG DESERVES RATING AMONG LEADING U.S. JEWISH WOMEN

By SIMON WINCEMBERG

LAST SPRING, NJ Post columnist Carl Alpert, in as pretty a burst of audacity as was displayed by a Zionist Organization of America man in all of 1950, undertook to name the 15 outstanding Jewish women in America. Heading the list, due to alphabetical considerations, was Mrs. Gertrude Berg, creator, scripter, and star of "The Goldbergs," an extremely popular radio and television show, now being translated to the feature-length motion picture medium under the banner of Paramount Pictures, Inc.

At the time, I had been a little puzzled by the choice. But a visit to the Paramount lot on a recent hot Friday afternoon, under the guidance and sponsorship of Adolph Zukor, II, of Paramount's Foreign publicity department, reconciled my mother and myself to the intrinsic soundness of Mr. Alpert's judgment. ("Foreign publicity," because I was "pinch-hitting" as the Portuguese correspondent for Yisroel Kantor, who was spending his summer in and near Lisbon, where his father is one of the pillars of the Jewish religious and Zionist community, and from where Yisroel reported that "FLAMA interviewed me already as their Hollywood reporter, and took a dozen pictures of me in all poses.")

WAITING FOR ADOLPH in one of the outer purgatories of Paramount, my mother remembered that she had forgotten to turn out the fire under the roast and Kugel for Shabbat. But it was too late to do anything about it, and my mother managed to smile bravely, if wanly, throughout our subsequent visit to the Gold-



Molly Goldberg Meets The Post

Mrs. Gertrude Berg (left) focusses a friendly glance on a copy of The POST. Helping her to hold it is Columnist Wincenberg. The interested observer on the right is Wincenberg's mother.

berg set, and to the Bob Hope exterior for "The Lemon Drop Kid," where every loafer and sycophant on the lot was standing on the sidelines, bursting into eager laughter every time Mr. Hope opened his mouth, and boisterously referring to him, with presumable good cause, as "The Millionaire," "The Oilman," or "The Millionaire Oilman.")

But the Goldberg set, where the prop department had come through handsomely with a pair of candle-sticks for the kitchen, and with some four-armed and Shabbosdik-looking candelabra for the dining-room, crackled with orderly activity.

Television doesn't really bring it out, but Mrs. Berg has a surprisingly lovely and youthful face. Though the production and direction chores of the film are in the hands of others, it seemed pretty well understood that Mrs. Berg would keep a competent and motherly eye on things.

LET IT BE KNOWN to the shame of the NJP, that Mr. Alpert's article had never, until that Friday, come to Mrs. Berg's attention. She seemed delighted, however, and very nicely posed for some pictures with us, once looking into the NJP, and into FLAMA—my mother, both times, forgetting to smile. And then, Eli Mintz (Uncle David), perhaps starved for reading material, made off with the Post, and the rest of us sat down for the interview—an operation I still approach with the utmost timidity, ever haunted by the spectre of Orson Welles as "Citizen Kane" admonishing the shy interviewer, "Come, come, young man. When I was a reporter, we used to ask 'em quicker than that." Need I add that Mrs. B. bore graciously with my inadequacies.

I did, anyway, manage to find out that the plot of the film is (continued on next page)

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Women's Viewpoint

READER SENDS PUZZLING LETTER ON NATURAL BIRTH CONTROVERSY

By HELEN COHEN

HEREWITH a letter from Lorna Moore, wife of The POST's book reviewer:

"Can't quite see why Helen Cohen apologizes for admitting babies to her column. It is for such tidbits that I, for one, read her every week without fail. At least I think that's why I read her. Possibly the attraction is the opportunity to exclaim, 'Did you see what Helen Cohen perpetrates THIS week!' Sometimes, sad enough, I agree with her. (My husband agrees with her about polygamy and I agree about demand feeding; for example).

"Today I was sullenly reading along, not a word to fight about, when lo (and joy) at the very end of the column, there it was. Helen Cohen doesn't believe in natural childbirth. Seriously, before you have any more babies, Mrs. Cohen, or before you write any more on the subject for the benefit of your expectant readers, you should at least read Dr. Read's book. It is too bad that you take seriously such remarks as the one you quote. That doctor must be a poor obstetrician to say anything so absurd as 'I don't see any more reason for women to suffer from childbirth than from a broken leg.'

"When the Lord God was angry with Eve, he said, 'In pain shalt thou bring forth children.' This was a dreadful, almost unthinkable thing, otherwise the curse was hardly worth making. He did not say that thereafter all her broken legs would hurt."

I AM NOT SURE just what you are trying to say, Mrs. Moore. If, because Eve was told she would "in pain" have children, you therefore believe it is sinful to lessen the pain or otherwise assist at childbirth, then I can't possibly bring myself to concur.

How many women, since Jacob's beloved Rachel died bringing forth Benjamin, have had to labor so long and terribly that they could not survive the ordeal? Do you ask science to stay its comforting, healing hand before suffering and death? I hate to think of the condition I would be in now, without my doctor's expert help at the birth of our ten-pounder.

If, on the other hand, you refer to natural birth as a voluntary choice of the prospective mother, after she has been prepared by exercise and training in relaxation during pregnancy, to go through an uneventful birth with a minimum of pain, then I am not at all opposed to the idea.

I am rather fascinated, Mrs. Moore, by the verb "perpetrates" in your letter. That there is a harsh word, ma'am. Here I am busy minding my own business, not aimin' to bother a soul. Surely you can't be referrin' to me.

THERE are some institutions that just can't be improved upon. Some of the most amusing sequences in Arthur Koestler's "Thieves in the Night" have to do with marriage. After all the big talk by both men and women in the settlement about being above such an out-moded idea, the women in particular are very easily persuaded by a marrying rabbi, who goes from one kibbutz to another with wedding rings in his pocket and an offer of a marriage ceremony to all who are interested.

REPORT FROM HOLLYWOOD

(continued from previous page)

based upon a used television script about the return of one of Molly's old flames. And that at least one distinctly Jewish touch in the picture will be a Friday-night candle-lighting. And that there had been some thought of showing a seder, too, but that it will be saved for when and if Paramount makes another Goldberg film.

MRS. BERG'S PERSONAL Jewish activities included speaking engagements before a good many organizations, such as the Federation, and the Cinema League of B'nai Brith. Not actively affiliated with any organization of synagogue, Mrs. Berg used to attend services at the late Dr. Stephen S. Wise's Free Synagogue in New York.

In a partial attempt to illustrate the universal appeal of her show, and perhaps explain Mr. Alpert's choice, Mrs. Berg cites a letter from a group of nuns in a convent, who are not permitted to watch television during Lent. They asked Mrs. Berg if it would be possible to send them scripts of the shows they had missed, and so bring them up to date on the adventures of "The Goldbergs."

When we came home, our Shabbat meal had not yet burned quite beyond recognition. But, my mother said, even if it HAD, it would have been worth it.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Weisbrod Kopeloff

Audry M. Weisbrod, 20 Myrtle Ave., New York, writes:

I am very interested in finding out what my last name means. My grandparents were born in Germany.

WEISBROD is a trade name. Your ancestor who first selected this name was most likely a baker, who took his cue from his stock in trade. Weisbrod means "white bread" or more exactly the twists baked for the Sabbath. There are many such family names. The name Needle denotes a tailor, the name Shears denotes a barber, the name Awl denotes a shoemaker, etc.



Merril Kopeloff, Camp Olympics, Parkville, N. Y., writes:

I would appreciate it very much if you would give the origin of my family name and also the meaning.

KOPELOFF is a patrymomic a family name derived from an ancestor's Hebrew name. The ancestor in question was named Jacob, which is often familiarly changed into Kopel—Little Jacob. The termination "—off" (ov) denotes descent in Russian, so that Kopeloff has the same meaning as Jacobson.

How about you? Do you know what YOUR name means? It's easy to learn. Just drop a note to Mr. Pearlroth, care of The Post, and the answer will appear in this column. Be sure to include something about your family history in your question.

Great Synagogue Site Marked By Plaque

MUNICH—(WNS)—The Great Synagogue at Dusseldorf, which the Nazis burned down in November 10, 1938, is now the site of a 120-room hotel.

Built in the front wall of the hotel is a plaque bearing the inscription that the synagogue had been destroyed by the Nazi racists and that of the 3,500 Jews who lived in that city prior to 1935 only 55 survived.

What Foods These Morsels Be

★ ★ ★

IN THE PRE-FAST meal for Yom Kippur, a minimum of salt is called for, to facilitate abstinence from water as well as food. Kreplach in the chicken soup is a usual extra touch.

A suggested Yom Kippur Eve menu includes:
soup with kreplach stewed prunes
boiled chicken sponge cake and tea
vegetables

To break the fast, either a customary Sabbath or holiday meal follows the Kiddush (blessing over wine) and appetizer (herring) or a milchig meal such as coffee and cake.

Recipes here are for the kreplach to garnish the pre-fast chicken soup and for sweet and sour boiled fish or Marinirte Herring to break the fast.

MEAT KREPLACH

Roll noodle dough out thin, but do not let stand to dry. Cut into 2-inch squares. Prepare half the quantity of mixture given in recipe for Quennelles, below. Place a tablespoon of the mixture to each square of noodle dough, then fold square into a three-cornered pocket, pressing the edges together well. Let stand an hour to dry. Drop into boiling soup or salted water, and let boil 15 minutes. These kreplach may be served as a dish in themselves. Boil in salted water, drain brush with hot fat and garnish with chopped walnuts. Or serve with tomato sauce.

QUENNELLES (MEAT MARBLES)

2 cups cooked meat, ground	1 tsp. salt
fine	pinch of ginger
1 tsp. onion juice	1 egg, slightly beaten
1/4 tsp. pepper	

SWEET AND SOUR BOILED FISH

3 lbs. fish, sliced	2 lemons, sliced
4 cups water	2 or 3 tbsp. raisins
2 cups vinegar	3 tbsp. sugar
4 bay leaves	2 tbsp. flour
12 cloves	1/4 cup cold water
2 onions, sliced	

Put water in pot, add vinegar, bay leaves, cloves, onions, lemons and raisins. Bring to a boil, let boil gently a few minutes. Add fish, let simmer until done. Remove fish, but keep liquid hot. Sauce: Add sugar to hot liquid, stir, and let boil gently a few seconds until sugar is dissolved. Blend the flour with the water, add to liquid, and let boil gently 5 minutes, stirring well. Taste, and if not sweet enough add more sugar. Pour sauce over fish, and serve cold.

MARINIRTE (PICKLED) HERRING

12 milch herring, whole or sliced	2 tbsp. dry mustard
4 large onions, sliced	2 tbsp. pepper
2 lemons, sliced	1 tbsp. sugar
3 cups vinegar	12 bay leaves
	1 large apple, graed if desired

Soak herring over night. Drain, remove entrails, but reserve milch. Slice, if desired. Place in a stone jar in layers, with bay leaves and slices of onion and lemon between each yayer of herring. Mix vinegar, mustard, pepper, sugar, and grated apple if desired, and pour over herring to cover. Rub milch through a seive into the liquid. Cover jar, and let stand in a cool place 3 to 6 days until herring is pickled.

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SINAI 48 SALAMI

Post Not At All Gloomy For New Year

THE Jewish community of the United States facing the New Year need not take as proven fact the oft-heard charges and complaints that it is heading down the road to assimilation and that its only future is eventual disappearance.

True, there is a great deal of confusion in the Jewish group, but this in itself is not altogether bad. It means that there is an underlying ferment, a discontent that indicates dissatisfaction and efforts toward improvement.

A list of grave charges against the Jewish group in the U. S. would not be too difficult to prepare.

On the other hand, a list of solid achievements and steady advances could be prepared just as quickly.

The central fact is that the Jewish group and its leadership is aware of the situation in which it finds itself. Were this not true, were we satisfied as we were in 1933, then the situation would indeed be hopeless.

As we have said before, no one can predict a Golden Age for Judaism in the U. S. That takes a creative Jewish environment from which would come the leadership and the creative

spirits. It took almost a thousand years of living on the Iberian peninsula to develop a Mainmonides and an Ibn Gbirol.

But it is not prophecy to say that the Jewish group is becoming mature. It knows which way it wants to go, although it is not too certain how to get there or specifically which road to take.

For the coming year, then, The POST is not at all gloomy. Just what advances will be made neither The POST nor anyone else can say.

But enough people are doing enough work, enough advances were made last year, and over previous years, and are proceeding right now, so that the general direction of the Jewish group in the United States is unmistakable. It is moving towards a Jewish community that knows it wants to retain its Jewish heritage to the greatest extent possible in the American environment.

In that great effort The POST hopes to play its part.

To you readers of The POST and to the Jewish community at large The POST and its staff extends best wishes for a happy and prosperous New Year.

The Bond Drive Was Inevitable

THE decision coming out of the present Jerusalem meeting between the leadership of the American Jewish community and the Government of Israel cannot be anything else than to launch the billion-dollar bond drive.

The Government of Israel has indicated that it intends to initiate the huge sale of securities, and the American Jewish Committee has already blessed the venture. That leaves of all delegates at the session only the three representatives of the Council of Jewish Federations and Welfare Funds who might be recalcitrant, although The POST can hardly visualize even this eventuality.

Just how the drive will be launched, when it will be started, what the interest rate will be on the bonds—these and many other questions and

problems no doubt were threshed out at the sessions, although the decisions reached may not be announced all at one time.

The huge bond drive was inevitable.

While it is bound to affect the United Jewish Appeal in some way, this matter long ago became largely academic. The 50 to 60 millions provided annually for Israel through the UJA in the past two years was a pitiful amount measured against the needs. Consequently, despite the fact that a bond drive means interest for the new nation to pay while UJA funds were gifts, the needs are such and the situation so tragic that a bond drive—which offers possibilities for adequate funds—had to be undertaken.

An Incidental Benefit of the Bond Sale

THE all-important session taking place in Jerusalem as this is being written, with the real leadership of the American Jewish community taking part, can have a significance over and above the fact that a decision is being reached of crucial importance to Israel.

Except for the B'nai B'rith and the American Jewish Congress—Jacob Blaustein of the American Jewish Committee undoubtedly gave assurance of his organization's cooperation during his visit to Israel last week—the important national U. S. Jewish organizations which could be helpful in the effort are taking part in the meeting.

This is the first time since the American Jewish Conference that all the U. S. Jewish organizations are sitting down together at one table for a common purpose. Assuming that there is general agreement on the need to sell

a billion dollars in securities to the American Jewish community, and assuming that all the groups represented at the sessions decide to work together on the bond sale, then the implication is inescapable that unity is being forged in the American Jewish community.

Fund-raising staffs, publicity departments, boards and officers of every American Jewish organization will all be working for one goal. For months the combined energies of all elements in the American Jewish community will be directed in a gigantic operation the success of which will be of the utmost importance to every Jew.

The significance of this common effort should not be overlooked. Israel will receive the necessary working capital it needs, to be sure, but the U. S. Jewish community will receive incidental benefits which can hardly be overestimated.

The Rabbi and the Chaplaincy

THE decision facing the rabbi who is torn between his duties in his congregation and the call to serve Jewish men in the armed services is no less involved now than it was nine years ago when the United States entered World War II.

But there is one change which should make it easier for the rabbi to decide to do his duty on the battlefield.

In World War II there was almost common agreement that the flood of returning Jewish chaplains would congest the rabbinical markets, so to speak, at the end of the war. Many a true patriot who risked his life in service, it was feared, would find no pulpit not already filled or besieged with applicants.

The forebodings proved to be unwarranted. Continued economic well-being, a growth of congregations, and the paucity of candidates for the rabbinate combined to provide an ample number of pulpits for all.

There were other fears confronting the rabbi who decided to join the chaplaincy for World War II, some well founded and others which proved to have no basis in fact. But on the whole the chaplain returned with the satisfaction of duty done and experiences which had a signal effect on his outlook on Judaism and its problems.

But whatever the disadvantages, it is generally conceded that where there is a Jewish soldier who needs the services of a rabbi, that soldier must not look in vain. Of course, there are special problems for Jews in the armed services, where often an entire regiment—depending on the part of the country from which its members were recruited—may not have more than a handful of Jewish servicemen.

The armed services, together with the Jewish Welfare Board's CANRA, determines the number of rabbis needed, and it is up to the rabbinate to provide the necessary chaplains.

Pride Or Embarrassment?

WHAT would have been looked on a relatively few years ago as an impossibility and what is today still looked upon with something akin to horror by some Jews, has already become so commonplace that even the Anglo-Jewish press hardly devotes much space to announcements of it.

The POST is referring to the really colossal achievement of putting Hebrew into the curriculum of so many universities throughout the United States. The latest school to add Hebrew is Indiana University.

To the normal Jew this is cause for pride. To the assimilationist, this is cause for embarrassment.

But the effect on the Jewish student on the campus should be tremendous, especially when the non-Jewish students begin to enroll in those courses—which they are already doing—not because they have a Jewish friend and not because they like Jews but because Hebrew is a living language rich in literature in which is embedded the entire background of the religion of western civilization.

THE EDITORS CHAIR

BACK IN JULY I addressed a letter to the following men: Rabbi Samuel Berliant, Rabbi Max Davidson, Rabbi Philip Bernstein, Rabbi Eliezer Silver, Rabbi Nelson Glueck, Rabbi Louis Finkelstein, Rabbi Samuel Belkin and Rabbi Oscar Fazman. The letter read:

"I am addressing this same letter to the names shown at the left on the bottom in the hopes that the answers will provide some direction for the American Jewish community on an important matter.

"I will appreciate your answering at your earliest convenience.

"What is your opinion on the present situation within our congregations whereby activities and even religious services in most cases take a three-month long vacation during the summer?

"If you agree that now is the time to stop this practice, what specific recommendation do you have?

"In this connection would you agree that all the rabbis of the U. S. should act as one in making plans so that next summer and thereafter full-scale services and activities continue right on through the summer?"

If you know your Jewish community you will notice that these are the presidents of our rabbinical organizations, Reform, Conservative and Orthodox, and the heads of the larger seminaries in the U. S. the Hebrew Union College-Institute of Religion, the Jewish Theological Seminary, Yeshiva University and Chicago's Hebrew Theological College.

The letter speaks for itself. It may have been chutzpah on my part to try to do something about the situation, but I think that I am on solid ground. Imagine the Catholic Church or the Protestant Church assuming that God takes a summer holiday and shutting down for the summer.

I received five replies.

The first was from Rabbi Fazman, president of the Hebrew Theological College. He wrote:

"Your letter of July 25 surprises me somewhat. To the best of my knowledge the Orthodox synagogues of America continue to hold their services morning and evening every day of the year. With few exceptions, they continue classes in their Hebrew schools in the summer months,

except that they allow several weeks of vacation, that the teachers surely deserve.

"Furthermore, the faithful members of Orthodox synagogues who go away for some of the summer weeks to resorts generally take up their residence in such spots as have a sufficient gathering of observant Jews to conduct religious services regularly morning and evening. Similarly, when Orthodox Jews send their children to summer camps, the latter conduct regular services, and most of them even have regular periods of religious studies at fixed times in the day.

"The problem that you raise, therefore, has but little bearing in the organization of Orthodox Jewish life in America."

The key to Rabbi Fazman's letter is the word "faithful," in the first sentence in the second paragraph. What about the hundreds of members of Orthodox Congregations who are less than "faithful?"

My experience in Orthodox congregations differs with that of Rabbi Fazman. To be sure the daily minyanim meet for morning and evening services, but activities as a whole are almost non-existent during the summer. The late services which some Orthodox congregations do not hold but which most of the modern Orthodox congregations do hold, stop with the first warm days, and for the most part summer means a closing down of religious activities in the Orthodox congregations as well as in Reform and Conservative congregations.

Richard N. Bluestein, assistant to Dr. Glueck, wrote that Dr. Glueck "is away from Cincinnati and I am taking the liberty of answering for him." His answer was that the Union of American Hebrew Congregations and the Central Conference of American Rabbis have been "cognizant of this problem for a long time." He said that "very many of our Reform congregations, and this is true of an ever increasing number, do hold services during the entire three months long vacation period during the summer."

The next letter was from Dr. Samuel Belkin of Yeshiva University. His letter was the most affirmative of those who answered.

(Continued on next page)

Portion of the Week

NITZAVIM

PARSHAS "Nitzavim" (Deuteronomy XXIX, 9—XXX; Haphtarah: Isaiah LXI, 10—LXIII, 9).

Moses reviews the different orders of the children of Israel before him, and takes them into the solemn Covenant with God. He again lectures unto all the people on the omnipotence of Repentance. Israel will be of a blessing unto all mankind and enjoy of the fullness of God, if it just hearkens unto the Commandments of the Lord. Nowhere is it better expressed that Judaism stands for absolute freedom of will as in the climatic sentence of this portion: "I call heaven and earth to witness against you this day, that I have set before thee LIFE and DEATH, the blessing and the curse, therefore chose LIFE, that thou mayest live." During the awesome Ellul days, which should prepare the faithful Jew for the Yomim Noraim, the awesome days, this appeal to our freedom of choice for a better more meaningful life and living, this Parshas "Nitzavim" has its

special meaning for the individual as well as for the whole of Israel. The Haphtarah is the last in the row of Haphtaroth of Consolation. There should be hope and fortitude in the heart of the Jew, who seeks communion with God. Throughout the Ages the Jews felt anew that "In His love and in His pity, He redeemed them; and He carried them all the days of old."

—Rabbi Frank Rosenblat

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HERMAN HURWITZ
City Editor

Friday, September 8, 1939

Calendar

Rosh Hashonah	Sept. 11
Yom Kippur	Sept. 12
Succos	Sept. 13
Shemini Atzereth	Sept. 14
Simchat Torah	Sept. 15
Chanukah	Sept. 16
Purim	March 17
Passover	April 18

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

REFORM LEADER CHALLENGES REPORT U.S. SUNDAY SCHOOLS ARE FAILURE

Editor, National Jewish Post:

Your lead article, of the August 25 issue, proclaims that "The American Reform congregation movement conceded the failure of its Sunday school program of Jewish education this week." It is not clear, and it is important that it be made clear, as to who it is that is making this proclamation and on what authority it is made. Is it Dr. Gamoran who is speaking? The Commission on Jewish Education of the Union of American Hebrew Congregations? Or, is it your journalistic spice that points up this herald of good tidings (good, from the standpoint of those who like it). The so-called Sunday school—better, the Jewish Religious school—is under attack. It is supposed to be "minimal," "ineffective," "assimilationist." "It can not provide sufficient background for the development of future leaders of the Jewish community," Dr. Gamoran affirms.

As one who has conducted Jewish religious schools for the past 25 years, I would appreciate the opportunity to place certain considerations before responsible Jewish folk, particularly parents.

First, no one is happy with a minimum program. Of course several days a week is better than one day. But, I submit, that to tear down the roof of one's home because it is leaking before he has the material and the skill to put up a new one, is sheer folly. Dr. Gamoran, or the Commission of Jewish Education, or whoever is responsible for the statement you feature, is either unpedagogic in approach to a basic problem, or irresponsible. One does not foul up his nest before he has a better one in which to settle.

Second, I hear a great deal of talk of the failure of the three-four-five afternoon a week Hebrew religious school as well. I have many men in my congregation who attended afternoon classes all through the week for years and today can not recite the blessings over the Torah. And they are highly intelligent men. Recently I spoke with a student of the Hebrew Union College who complained that while he had attended afternoon classes several days a week for more than a half dozen years in a Conservative congregation, he had only an inaccurate reading skill and no more when he entered upon his rabbinic studies. More, I have met—as you have met—a good many yeshibah students, who "meditated in the Torah day and night," and whose knowledge of Judaism is pitiful. Still more, I have heard, and read, even as you have, statements by highly-regarded pedagogues to the effect that the entire American system of public school education is a failure.

The point is that such statements are easily made; just what they mean is something else.

Third, what good purpose does purpose does Dr. Gamoran's affirmation of failure serve? He gives us a program for a two or three afternoon a week school. That's easy. Any intelligent Jew can do that. Dr. Gamoran can do it better; and he has done it over a number of years. In fact I have quite a stack of these mimeographed "expanded programs." The problem is not a program; the problem is to win the parents and children to this program. Until Dr. Gamoran can do that for us, or tell us specifically and

practically how to do it, he is only destroying what we have and adding chaos to confusion.

Fourth, Dr. Gamoran is entirely wrong in his premise that the business of the one day a week Jewish religious school is to train leaders for to-morrow. Those who aspire to leadership will find opportunities for their preparation. The business of the Jewish religious school is to win the love and loyalty of Jewish children for Judaism.

Fifth, and Dr. Gamoran should know this, there is really no such thing as a one day a week school. The so-called Sunday school has supplementary classes in the afternoons, two or three times a week; the Confirmation classes in every congregation meet with the rabbi in addition to Sunday mornings. Moreover, these children are integrated with the holiday and Sabbath programs in one form or another. Still more, the one day a week school holds the children many years longer than does the other type school.

There are small schools meeting on Sunday mornings all through the land. The rabbis and responsible congregational leaders are having much difficulty winning the children, and even the parents, to this modest program. They are breaking their hearts to keep faith with the educational aspect of the synagogue. Dr. Gamoran is rendering us a serious disservice by this unpedagogic proclamation of failure.

I am not defending a minimum program; like every responsible rabbi and educator I want more and still more. But, the prophet's admonition should be heeded: "a bruised reed shall he not break . . . a dimly burning wick shall he not quench . . . He shall make the right to go forth according to the truth."

RABBI BERYL D. COHON
Brookline, Mass.

RECALLING THE TIME WHEN COUNCIL BARRED 25 CHAPLAINS FROM CONCLAVE

Editor, National Jewish Post:

Your brilliant columnist and my good friend, Carl Alpert, wants to know what would happen if he tried to gain admission to the so-called annual conference of the (un-) American Council (against) for Judaism. I can tell him very plainly and in no uncertain terms. It happened to others and it will happen to him, if he tries to gain admission to this secret confab of the defenders (?) of Judaism and Americanism.

How do I know? I watched what happened to some 25 American rabbis in the uniform of the United States forces. They came to Philadelphia, the city of Brotherly Love, eager to attend the so-called conference of the anti-Zionist (more truthfully designated as the Lessing Rosenwald-Sidney Wallach-Elmer Berger axis) Council. In most respectful terms they addressed a letter to the Council. It was delivered in person by two rabbis, one in the uniform of the U.S. Navy and the other in the uniform of the U.S. Army. Shamos Sidney met them in the outer lobby and promised to deliver the letter to the Pooh Bah of the anti-Zionist Council. They were to return for an answer in about two hours.

When the two Jewish chaplains returned, Sidney had not yet presented the letter to the self-chosen leader of the Council. The two rabbis saw Sidney go over to Lessing Rosenwald and present the letter to him. He read it. And in spite of the boast that

the Council is truly democratic (along economic royalist lines, I guess) he did not place the request before the assembled Council for decision. After all, Lessing Rosenwald pays the bills. Why should anyone also dictate the tune? He merely shook his head negatively and Shamos Sidney returned to the chaplains and told them that 25 rabbis who bore the uniform of their country, which they had served devotedly, were unwelcome at a gathering where Judaism and Americanism were supposedly discussed.

The Philadelphia ENQUIRER, under date of Jan. 21, 1946, headlined the event, saying that "25 Zionist rabbis were Barred." The Philadelphia BULLETIN also headlined the barring of Jewish chaplains from the Council convocation.

Even the N.Y. TIMES, which was practically an official organ of the anti-Zionist Council, had to give the shameful occurrence a two column headline noting that "admittance was denied to these chaplains."

So you see, my good friend Carl, how much chance you have of being permitted to attend the conference of the haters of Zion and defamers of Jews. After all no "musser" (stool pigeon in modern Americanese) works in public view. Dark deeds need the cover of darkness. Conspiracy needs secrecy.

OSCAR LEONARD
Harmon on Hudson, N.Y.

ZOA PROBLEM IS TO FIND TASKS FOR ALL, NOT JUST LEADERS, HE SAYS

Editor, National Jewish Post:

The recent series of articles by Dr. Nahum Goldman presented very admirably the problems facing the Zionist movement in the diaspora. In the second of the series, Dr. Goldman spoke of the Zionist movement as a closed corporation of several hundred leaders. The Zionist Organization, in my opinion, is the worst offender in this respect.

It is apparent, that the membership of the ZOA has been decreasing in the past few years, and while the losses are not great, they are, however, significant. More noticeable is the lack of interest in the organization on the part of the membership. The small attendance at the ZOA convention this year is perhaps most demonstrative of this fact.

As Dr. Goldman points out, the great weakness of the ZOA is that it has failed to involve actively the bulk of its members. The traditional activities of Zionism leading up to the establishment of the State of Israel consisted primarily of political activity and fund raising. In practice, these activities were limited to a few. Public meetings and petitions notwithstanding, the real political action was the work of a handful. Silver, Wise, Lipsky, and a few others with their personal contacts, performed the real political action.

Contributions to Zionist causes have been for most members through the medium of the welfare funds, having little identification with the Zionist movement. Opportunities for participation in clearly defined Zionist projects has been limited to the few with personal wealth. The rank and file of the ZOA could not give to Zionist projects in a measure

that would serve to arouse and maintain their interest in those projects.

American Jews in large numbers joined the ZOA in those hectic first days of the state. We must recognize that their interest was maintained by the headlines, by their support of their leaders, and by a sense of vicarious participation in the struggle for freedom in Israel. Today, Israel is no longer in the headlines; the spokesmen for Israel no longer are the leaders of American Zionism, but rather Israeli government officials; and fortunately the war in Israel is over. It is in the face of the present, less dramatic situation that the ZOA must evaluate its program and develop it to meet the needs of the Zionist movement.

As old projects are continued and new ones developed, consideration must be made to provide the maximum opportunity for involvement of the rank and file. It is only fair to mention that Haddassah and Pioneer Women, to some extent, have succeeded in formulating their programs to achieve maximum participation of their members. Their projects are of such a nature that any member can find an opportunity to contribute and work in a manner that will interest and satisfy her. The same cannot be said of the ZOA, unless the member has great prestige or great wealth.

I hope the leaders of the ZOA will recognize that a strong movement cannot be built without the real support and interest of the masses of the members and that opportunities for such participation must be created.

SUMNER ALPERT
Cleveland

The Editor's Chair

(Continued from preceding page)
answered but he seems to throw the burden on the lay people, though he doesn't say so specifically. He replied:

"In reply to your letter of July 26 as to whether it is proper for congregations to stop their religious activities for a period of three months, I wish to state that in my judgment no congregation has the moral right to do so. I can readily understand that rabbis and religious functionaries in general must have the necessary vacations, but I do not believe that the rabbis themselves are indeed in favor of absenting themselves for a quarter of a year from their religious obligations. I believe that arrangements should always be made that the services be continued through the summer months."

The next letter is from Rabbi Davidson, president of the (Conservative) Rabbinical Assembly of America. He wrote:

"I am glad to be able to inform you that in practically all Conservative congregations throughout the country religious services and activities continue throughout the year, including the summer."

I will give Rabbi Davidson the benefit of the doubt, but I think he could have understood what I was writing about. He knows that Friday evening services end in late May or early June, that Sabbath morning services retire to the vestry room or basement, that the Rabbi is gone for all practical purposes from June to September, unless recalled for a

funeral or wedding, and that congregational affairs are at a standstill.

This is true of the Conservative congregations, the Orthodox congregations and the Reform congregations, with only a few exceptions.

The next letter came from Dr. Louis Finkelstein, president of the Jewish Theological Seminary, who merely wrote that he associated himself with the letter from Rabbi Davidson.

Just as today we consider the summer a time for religion to go on vacation, there is no reason why, a few years from now, we couldn't look upon the summer as a time for increased instead of decreased congregational activity. Services might be even better attended on Friday evening then during the winter because during the summer people seem to shed their disinclination to go out of the house.

But a rabbi and a congregation with imagination and facilities could hold services out of doors, could arrange during the summer for many lay services, supervised and conducted by lay people, could give the college people a chance to participate and so on. Any number of ideas for summer services present themselves, if we could only rid ourselves of this notion that come summer, there is no longer need to recognize God. There will never be a more accurate charge against the Jewish community of today that in our flight from religion, we used the summer as an alibi for dropping religious observances.

Of course the lay people are to blame, but the rabbis cannot

beg off altogether. Many businessmen who never think of a vacation of longer than two or three weeks, work just as strenuously as the rabbi all during the year and are none the worse off for it.

No, I think that somehow we got off on the wrong track. I think that no rabbi would care to defend the thesis that there is less need for religious observances in summer than in winter.

If the entire religious leadership were to decide before next summer that religious activities should not be curtailed during next June, July and August, I think the people would respond, if not the first year, certainly in succeeding years.

You try to answer your 11-year-old son's question as to why there are no late Friday night services or children's services during the summer and see if you have a plausible answer.

Mizrachi Women Set Annual Meet

NEW YORK—The completion of 25 years of work in Israel will be marked at the Silver Jubilee convention of the Mizrachi (religious-Zionist) Woman's Organization of America.

The convention will be held from Oct. 15 to 18, it was announced by Mrs. Lionel Golub of Brooklyn, national president.

Rabbi Wanted

Assistant rabbi and educational director wanted for large Conservative Congregation in Southwest. Must be young, some teaching experience, preferably with some knowledge of school administration. Write Dept. BYC, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

The World Of Books

CHRISTIAN THEOLOGIAN OFFERS
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BY WARD MOORE

IN the Dark Ages—dark for the Christian world, that is; a period when illiteracy was the rule throughout Europe and the church militant dominated from Provence where the Albigensian heretics were slaughtered mercilessly, to Scandinavia, where pirates enjoyed the consolation of confession and the mass before setting out to raid other Christians—forced sermons were customary. Christian clergy had free access to the synagogues, in which they preached their doctrines, and no Jew dared absent himself from the denunciations, reproaches, vilifications, cajolings and exhortations of the priests or monks. Indeed, through a later innovation, the forced sermons being habitual as late as the middle of the 19th century in the Papal states at least, the ears of Jews were examined at the doors to see that they had not been stuffed with cotton. The Christians spared no effort—including stabbing, burning, levying fantastic taxes, humiliating, mocking, torturing, hanging and other logical arguments—to persuade the Jew of the truth of the Christian religion.



MOORE

I WOULD NOT suggest that "The Jewish People and Jesus Christ" by Jacob Jocz (Macmillan, New York, 446 pages, \$4.50) is an up to date forced sermon. Times have changed; so have missionary efforts. Instead of the crucifix held aloft and shaken in the face of the congregation as though it were an executioner's axe, contemporary Christian homiletics embrace patient exposition and calm theological argument. Indeed, the most subtle proselytizers insist that the discussion is not a missionary endeavor at all, merely a study of the differences (sometimes jocularly referred to as fraternal—no doubt in memory of the relations between Cain and Abel) between synagogue and Church.

THE DIALOGUE which has taken place and still takes place

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of Maccabees

A New Translation by
SIDNEY TEDESCHÉ
Introduction and Commentary
by
SOLOMON ZEITLIN

THIS first volume in The Dropsie College series of Jewish Apocryphal Literature has, since its publication, been praised by Jewish Protestant and Catholic scholars alike. It contains the Greek text by Alfred Rahlfs, from which Dr. Tedesché has made a fresh and effective modern translation. Dr. Zeitlin's Introduction and Commentary pose many new instructive and intriguing ideas concerning the Maccabean period and the book at hand.

AS one of America's great Biblical scholars says:—"The volume deserves the highest praise, and raises great expectations for the whole admirable undertaking."—Dr. Robert H. Pfeiffer, Harvard University. Price \$4.00.

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between synagogue and Church," writes Dr. Jocz, ignoring the fact that the exchange has been more in the nature of a monologue, with only occasional interjections from the Jewish side, "is more than mere ideological quibbling; it is a necessity upon which their life depends. In juxtaposition to each other they learn the meaning of their own existence. Confronting each other in question and answer, they perpetuate their decision and affirm their faith.

"The divergence between the Church and the Synagogue is fundamental and covers the whole sphere of human-divine relationship. At no point do these two divergent circles intersect. It is only a vague and diluted Christian theology which imagines it possible to come to terms with Judaism. In reality there is no understanding between the two faiths; they possess no common denominator which could form the basis for a 'bridge theology.' They can only compromise by surrender; either the Church becomes the Synagogue or the Synagogue the Church. But in their separateness their only legitimate relationship is that of continuous interrogation. They can, nay, they must question each other until the end of time."

THE DISPUTE which Dr. Jocz envisages is over the position of Jesus bar Miriam, the second person of the Christian trinity. It is true that Jews have sometimes written of him; but to tell of this as "a continuous interrogation" is to presume that Jews are as interested in Jesus as are the Christians—which is absurd, since, as Dr. Jocz points out, the Church perpetuates her existence "in her continued affirmation of the claim which Jesus made." To maintain, as Dr. Jocz does, that "the Synagogue perpetuates her existence in her continued negation" of these claims is clear distortion, surprising in view of the author's generally reasonable statement of the Jewish position. Christianity stakes everything on the belief that Jesus was the Messiah; Judaism would be equally invalidated by an acceptance of Islam, Mohammedanism, or Obeah. A positive depends upon a positive, not upon a negative.

Through Judaism then, in no way depends upon its attitude towards the founder of Christianity, his existence—all questions of the historicity of that existence aside for the moment—has certainly had profound and painful effects on all Jewry. Even though this book, as a discussion, gives but a general outline of the indignities practiced by the Church upon the Jews, the chapter occupies 30 closely printed pages and actually is not a general outline at all, but a recapitulation of some of the more glaring examples of Christianity. The result of this was that defensive measures—verbal, polemic, intellectual and liturgic—were taken over the course of centuries against the physical, economic and theological cajoleries of the Church.

It is these defensive measures which constitute the synagogue's part in Dr. Jocz "continuous interrogation."

DR. JO CZ, who views most of the Papal bulls and the many decrees of Church Councils concerning the Jewish people as protective measures whose "aim was to hinder the Jews from exercising religious influence upon Christians," looks upon it as a legitimate aim and speaks once more of the relationship between Synagogue and Church as "religious rivalry," once again speaking as though the theological motivations of each were on the same plane, or that both were dependent upon the same philosophical assumptions.

Christianity depends upon the Christians' acceptance of the messiahship of Jesus (and to a lesser degree, though Dr. Jocz disputes this, of his divinity) but the converse of this, upon which the author insists over and over again, is not true. Judaism does not depend upon our rejection of Jesus' messiahship any more than it depends on our refusal to accept the peculiar physiology of Vishnu or Siva. This dialogue of Dr. Jocz between Synagogue and Church can never be the face to face colloquy that he conceives, but at most a series of oblique remarks from passersby travelling in different directions.

GRATIFYINGLY, it is just in the description of these diametrically opposite destinations that the author is at his best. "... the genesis of the division between Church and Synagogue," he says, "is of an anthropological nature. Because the Church and Synagogue radically differ on this point, they differ on all other points."

"What is man? Upon the answer to this question depends the philosophical outlook and ultimately theological direction of both faiths. Needless to say, both Synagogue and Church try to answer this question in the light of Scripture. Their difference lies in the emphasis, but it is a difference of far-reaching consequences. The Synagogue emphasizes the Imago Dei in man; the Church stresses man's fall. The result is that the Synagogue offers a lofty humanism which is essentially idealistic and optimistic in its outlook. The Church, on the other hand, by emphasizing the depravity of human nature and the impotence of man to save himself presents a negative, ascetic attitude to the world..."

Dr. Jocz, after developing logically the Christian doctrine of the Incarnation from this statement of position, goes on to point out that according to Judaism "it is still within the power of man to ascend heavenwards. It is for these reasons that Judaism is able to accept, without restriction or qualification, the doctrine of the Fatherhood of God and from it the deduction of the brotherhood of man. Hence the democracy of the Synagogue. It is a democracy with a positive sign."

SUMMARIZING the author's summary, it is the Church's assumption of the baseness and consequent inequality of man which demands an intermediary; to the

BOOKS OF JEWISH INTEREST
HIT NEW VOLUME THIS SEASON

National Jewish Post

NEW YORK—Recent announcements and releases of books by publishers indicate that volumes of Jewish interest may create more than a minor ripple in the book business this season.

Latest items of significance are the announcement by Farrar, Straus that it will issue this fall Ludwig Lewishon's "The American Jew: Character and Destiny" as well as two other books of Jewish interest. Dr. Lewisohn's study is an expanded version of a long series of articles that appeared in the JEWISH FRONTIER.

The New York house is also issuing Eugene Kogon's "The Theory and Practice of Hell," a translation from the German of a now-classic book on life in concentration camps. William L. Shirer's "The Traitor," a novel about Germany and one which will receive heavy promotion, is another important Farrar, Straus title this fall.

Two important novels of Jewish interest have recently been published, with others to follow. The two are: Louis Falstein's "Face of a Hero," issued by Harcourt, Brace, and "The Thousand Deaths of Mr. Small" by Gerald Kersh. The Falstein book is about air combat during the last war, in which the hero is a Jewish crew member; Kersh's novel deals with Jewish life in London.

MacMillan is releasing Yuri Shul's "One Foot in America," a novel composed of a series of vignettes about a young Jew who came to America from Galicia and finally adjusted himself to this country. Parts of this novel

appeared as short stories in leading American magazines. Mr. Suhl also is a Yiddish poet.

"They Move With the Sun," by Daniel Taylor has now been made available in a 25-cent edition by Popular Library. Originally published by Farrar, Straus, the book is an interesting novel dealing with Jews, Judaism, psychiatry and sex. Daniel Taylor is the pen-name of Daniel Schneider, a psychiatrist who has also written on psychiatry and writing.

An important volume of Jewish history will be published by Harper's on Oct. 4, when the firm will issue Anita Libman Leben's "Pilgrim People," an account of the Jewish people in America from the days of Columbus' arrival up to the present day. The author's previous book "Jewish Pioneers in America" is considered one of the best volumes on American Jewish history published in this country or elsewhere.

The Philosophical Library will release in December "The Hebrew Impact on Western Civilization," edited by Dagobert D. Runes. Many prominent Jewish scholars have contributed to this volume.

Jew the idea of such an intermediary is not only sacrilegious, but disgusting. Free will is essential to Judaism; predestination, proclaimed by some Christian sects, is acceptable in some degree to all of them. For Christianity then, atonement is vicarious; for us direct.

Here it seems to me the author contradicts his own thesis of the common dependence of Judaism and Christianity on acceptance or rejection of Jesus, for he posits, correctly, I think, a doctrinal position for Yom Kippur in Judaism similar to that occupied by the cross in Christianity. It is thus not the Jewish rejection of Jesus which stamps Judaism, but the acceptance of a theology in which there can be no place for vicarious atonement since atonement can be made only by man himself.

"In the Jewish view, human dignity requires that man be free, with an absolute freedom, for only thus can he be held responsible for his deeds. It is for this reason that in the Jewish conception sin does not totally affect human nature; man only sins, but is not sinful."

DEDUCTIONS OF tremendous import follow for "Jewish optimism is founded upon the belief that evil is not a necessary prerequisite of life, but only a deficiency which man has the power to remedy." Christianity's optimism, on the other hand, "springs from a different source. The basic note of the Easter message is victory, but not man's victory; it is God's victory. God's victory, however, is man's defeat. Not so to Judaism; here, man's victory is God's victory; it is man who helps God to triumph... In the Christian view, man stands as a usurper of God's glory and a rival to his power; he is thus guilty of high treason... To the Church man

is sinful before he has yet done anything; to the Synagogue, man is sinful when he is full of sins.

It would be impossible, without making this a review in many installments, to do more than touch on a few high points of one aspect of "The Jewish People and Jesus Christ." It is a long and tightly packed book which is bound to engage the attention of any reader interested in that most fascinating subject— theology. That such a book, even with the polemical advantages the author allows himself, could persuade any Jew of the advantages of Christianity, seems inconceivable; nevertheless, I for one, would like to see a parallel work from the hands of a Jewish authority.

Argentine Nazis
Attack Jews In Cafe

BUENOS AIRES—(WNS)—A gang of ruffians entered a cafe here to sell copies of *Firmeza*, the anti-Semitic organ of the fascist Alianza Nacionalista Libertadora, and ended up by insulting and attacking the Jewish patrons.

The hoodlums began to beat the patrons with chairs and dishes when the Jews took issue with them, wounding one Jew in the ensuing scuffle. When forced to flee, the thugs fired several misdirected shots.

Tel Aviv Budget
Sparks Political Debate

TEL AVIV—(WNS)—Of the \$21,280,000 fiscal budget approved by the Municipal Council here, \$5,600,000 has been ticketed for education.

During discussion of the proposed budget, adopted by a vote of five to four, the laborites lashed out against the current taxation system. Replying to the laborite objections, Mayor Israel Rokach claimed that his party, the General Zionists, had repeatedly but vainly complained against the present taxation system in the parliament.

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The Sports Whirl

How Much Do You Know About Jews In Sports? Try This Quiz

By HAROLD U. RIBALOW

HOW much do you know about Jews in sports? I wonder. And what follows is a quiz, a comparatively easy one, which should give you some idea of your knowledge of the kind of material which appears in this column. The answers will be found elsewhere in this newspaper. If you'd like to see more of the same write to me, and more will be prepared, with, perhaps, a prize given to the most complete answers given most speedily (the later answers, of course, being published at a later date).

Here is the quiz:

1. Who was Johnny Kling?
2. Who was the first Jewish headliner to play baseball for John McGraw's Giants?
3. What Jewish slugger hit 58 home runs in a single season?
4. Name a Jewish American League star who won a batting championship title?

5. What Jewish catcher was a star with the New York Giants?
6. Of the five major leaguers who have hit four home runs in one season with the bases full, one was a Jew. Who is he?
7. Name the only Jewish major league umpire in baseball.
8. Who is called "The Clown Prince of Baseball"?
9. What was unusual about Moe Berg, the major league catcher?
10. What two records did Al Rosen break in his first full major league season?
11. What Jewish lightweight champion is considered one of the greatest ringmen in boxing history?
12. What have Daniel Mendoza and Joe Choynski in common?
13. Name ten Jews who held boxing championships.
14. What did Al McCoy and Mushy Callahan have

in common?

15. What Jewish fighter held three titles simultaneously?
16. What was the ring name of Judah Bergman?
17. What was the ring connection between Irish Jimmy McLarnin and Jewish fighters?
18. Name 15 Jewish baseball players who performed in the major leagues.
19. Name at least three Jewish baseball club owners.
20. Was heavyweight champion Max Baer a Jew?
21. What Jewish featherweight ranks as one of the greatest?
22. Name two Jewish sports announcers and commentators who are acknowledged as top men in their field.
23. Who is the greatest boxing promoter of modern times?
24. Who is Al Singer?
25. Is Ed Levy, former Yankee first baseman, a Jew?

Limmer Picked For Spot On AA All-Star Team

By PHIL LEVINE

LOUISVILLE—(NJP)—Lou Limmer, first baseman for the St. Paul Saints, has been named to the American Association all-star team.

The big Jewish player, one of the most popular men in the association, collected 7½ out of a possible eight votes to clinch the berth.

Previously he had been voted the Robert E. Hoory Award as the outstanding rookie of the AA by the AA Baseball Writers chapter.

He broke into pro ball with the Lexington team in the North Carolina State League five years ago. Last year he played with the Lincoln team in the Western League where his 29 homers led the circuit.

He is the property of the Philadelphia Athletics and is optioned by the Saints, which is owned by the Brooklyn Dodgers. This arrangement is permissible because the A's do not have a farm team in the AA.

AWARD-WINNING LOU LIMMER
SPORTS SOLID HITTING RECORD

BATTERS	G	AB	H	HR	RBI	Pct
Ginsberg, Toledo (A.A.)	62	210	71	7	38	.338
Gordon, Boston (N.L.)	112	366	113	23	80	.309
Rosen, Cleveland (A.L.)	127	464	132	33	99	.285
Limmer, St. Paul (A.A.)	128	442	125	26	103	.283
Richter, Louisville (A.A.)	435	102	11	54	257	
Abrams, Brooklyn (A.L.)	11	0	0	1	.000	
PITCHERS	G	IP	SO	W	L	Pct
Rotblatt, Memphis (S.A.)	37	235	190	20	9	.690
Schacht, Kansas City (A.A.)			5	6	.455	

Award-winning first baseman Lou Limmer of the St. Paul Saints has some solid hitting to back his honors.

The winner of the Robert E. Hoory Award as outstanding rookie of the American Association and member of the AA all-star team currently is riding a 26-home run streak.

LOOK AT THIS

The 23-year-old player has 125 hits, six triples, and 21 doubles. He has been playing pro baseball for five years.

Sid Gordon of the Boston Braves slipped one point last week to .309 as he collected nine hits in 31 journeys to the plate.

NONE FOR ROSEN

Al Rosen garnered only nine hits in 35 tries, losing two points as he dropped to .285. Rosen failed to smack out any home runs last week but his total of 33 still led the American League. Joe Ginsberg, Toledo catcher, also slipped in the averages column last week. He fell six points to .338. Ginsberg, however, smashed a homer to boost his season total to seven.

ROTLATT GETS 20

Irving Rotblatt, the Memphis ace, won a pair while losing one to boost his pitching total to the magic mark of 20 wins as against nine lickings.

Allen Richter, Louisville shortstop, wound up the week's activities with a .257 batting average, a dip of one point. He collected four hits in 17 trips.

The thanks of this department to Mike Madden, of University City, Mo., for confirming that Ivan Abramovitz, Twin Falls pitcher in the Pioneer League, is Jewish. Abramovitz is from St. Louis.

Group Explains Exit From Synagogue

National Jewish Post

LOUISVILLE — The 12 men who formerly attended Saturday services at Keneseth Israel but now attend services at another Orthodox congregation are doing so not because a partition has been erected at K.I.

Erection of the Mechitzah marked the end of one phase of a dispute at the city's largest Orthodox congregation over the separation of men and women at services. (NJP Sept. 1).

A spokesman for the dozen men told The POST this week that the attendance at the other synagogue was for "personal reasons."

The spokesman said The POST Sept. 1 story misrepresented the action of the men. He said that all of them had agreed to erection of the Mechitzah with the provision that it remain for at least five years.

Weil Gives Books To Brandeis Library

WALTHAM, Mass.—A collection of valued first editions of the works of John Galsworthy and Lafcadio Hearn, many of them autographed by the authors and richly bound, has been donated to the Library of Brandeis University in Waltham, Massachusetts by Frank L. Weil, prominent New York attorney. Among the collection, drawn from Mr. Weil's extensive library of first editions, are some volumes valued at several hundred dollars.

Ousted By U. S., Nazi Goes To Canada

MONTREAL—(WNS)—A Slovak quisling who was forced to leave the United States a week ago in the wake of a storm of protests by Jewish and Slovak organizations has taken up residence in the city of Montreal, it was discovered here.

He is Karol Sidor, who headed a number of Nazi organizations during the German occupation of Czechoslovakia. Sidor came to the United States under a three-month visitor's visa.

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U.S. RESTITUTION COURT RULES NAZI DESPOILERS MUST REPAY

World Wide News Service

BERLIN—The United States Court of Restitution Appeals has ruled that Jews who were forced to sell valuables to municipal pawnshops during the Nazis regime are entitled to be reimbursed for the full value of the articles by the municipalities.

As a result of the decision, which reversed a contrary ruling by a Bavarian court, thousands of German Jewish survivors throughout the world may be in a position to recoup some of the losses they suffered.

Synagogue Council Dissolved As Failure

LEEDS, England—The Leeds Council of Synagogues was dissolved last week after failing completely to bring about united action among the synagogues of this British city.

The decision to disband was taken at a meeting of the organization, the first held in more than a year, according to the Jewish CHRONICLE of London.

A. M. Hurwitz, who moved for adoption of the dissolution move, said that he had thought that the Synagogue Council might have been able to bring unity among Leeds synagogues but that it had failed completely.

He said it was wisest to recognize the failure and disband the "redundant" organization.

French General Zionists Boycott Convention

PARIS—(WNS)—A resolution against participating in the forthcoming European conference of General Zionists was adopted here by the central committee of the Organisation Sioniste France. The conference is scheduled for September 15.

The rejection decision was based on the ground that the proposed parley had no right to establish a European General Zionist Organization and that it had been "convened arbitrarily by progressive members" of the General Zionist movement.

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Anti-Red Jewish Unit Offers To Join Forces With 'Objective' Jews

National Jewish Post

NEW YORK—The American Jewish League Against Communism offered this week to work with an "impartial committee of Jews" to get Jewish action on major elements of its fight against Communism in American Jewish organizational life.

Rabbi Benjamin Schultz, executive director of the group, said, in a statement to The POST, that it was "tragic-comic to observe the sudden concern of the Jewish press with Jewish atom spies. It's like locking the barn after the horse is stolen."

Blaming American Jewish leadership, Rabbi Schultz said it was too late.

"That segment of a generation is lost," he said. "It was bred in a spiritual atmosphere of easygoing tolerance toward Communism."

He then defended the work of the League while admitting indirectly that the League was getting nowhere with American Jewish organizational leadership.

"Christians, too, have pro-Communist trouble," he said. "Let them clean their own house. We are concerned with Jews and we insist that our Jewish house be cleaned."

He said the League had "tried to clean up the messes quietly. But Jewish 'leaders,' feeling guilty, have turned their irritation against us."

He listed a group of League efforts to prod Jewish organizations to take action, which he said were merely "samples."

"(1) We reminded the Los Angeles community that it harbors the Government-listed Communist 'International Workers Order' in its Community Council. After roundly cussing us out, two years ago, the Council crept toward action, under pressure. They still haven't gotten rid of the Order. Maybe this publicity will give them an extra push."

"(2) Cleveland is even worse. Not one lodge of the International Baseman in 1828 and 1929, won reams of newspaper space as a great Jewish diamond ace."

"(3) The second-in-command of a great Jewish youth organization participated in an anti-American meeting against our action in Korea, sponsored by a group condemned by the State Department."

"(4) The editor of a large Jewish monthly magazine sponsored a pro-Soviet series of articles which we stopped in its tracks. But there he is, still editing, and unmolested."

"(5) In a top position of a Jewish national organization—a post which involves travel to Europe and Asia—is a man identified in sworn public and totally unanswerable testimony as a member of a Soviet spy ring."

"(6) Thirty Jewish center workers of Chicago are featured in the Communist DAILY WORKER as demanding the withdrawal of our troops in Korea, and the seating of Red China in the United Nations. They demand this 'as Jews.' Recently the National Association of Jewish Center Workers passed a resolution supporting the Red-dominated office workers union."

Rabbi Schultz said the League would like to give "the full facts to responsible leaders who wish

to act immediately—not in 1958 or 1965."

The reaction of Jewish organizational leaders, which played a part in the League's offer, Rabbi Schultz described with this comment:

"Some ancient tribes chopped off the heads of messengers of ill tidings. We note similar reactions today."

Rabbi Schultz made his offer of cooperation in these terms:

"... if we, a group of 'citizens of some standing and responsibility, aware of the seriousness of our statements, can be of service to some impartial committee of Jews who are not linked emotionally with the present leadership of our organization, we shall feel richly rewarded."

Rabbi Schultz made it plain that whether or not the offer was taken up, the League had no intention of quitting its program.

"In any event, we are just beginning to fight," he said. "We expect to be even more persevering for God and country, in the immediate future."

The largest number of Shekolim among the two million sold in 1946 was sold in the United States—956,000.

Israel Has Lowest Death Rate In World

GENEVA — Israel had the lowest death rate of any country in the world during 1949, according to data of the World Health Organization.

The death rate was 6.3 deaths per 1,000. The birth rate of 29.3 per 1,000 was one of the world's highest.

Hoosier Team Cops JWB Softball Title

CINCINNATI — Indianapolis' entry in the Jewish Welfare Board's softball tournament defeated St. Louis, 3-0, to cop the national title last Monday. Approximately 30 teams vied in the annual tournament held over the Labor Day week end.

The Hoosiers defeated Louisville, 14-5 and Detroit, 5-0 before their title game with St. Louis, the defending midwest champion. Army McDaniel, Indianapolis twirler, pitched two shut-outs and his teammates played errorless ball in the series.

The softball champs, sponsored by Yavers Mens Shop, gained a tournament berth by winning the Indianapolis Jewish Community Center softball league crown.

Israel Finding Jobs For New Migrants

JERUSALEM — Israel is making every attempt to find jobs for its new citizens. When a number of immigrant camps were recently converted into work camps, 6,000 of 24,800 registered for employment with the labor exchange and work was found for all.

ANSWERS TO SPORTS QUIZ

HONOR SYSTEM: NO PEEKING

1. Johnny Kling was one of the greatest catchers in baseball and the finest Jewish catcher in history. He starred with the Chicago Cubs from 1901 to 1911.

2. Andy Cohen, who as second baseman in 1828 and 1929, won reams of newspaper space as a great Jewish diamond ace.

3. Hank Greenberg, then of the Detroit Tigers, in 1938.

4. Charles "Buddy" Myer, of the Washington Senators, in 1935.

5. Harry Danning, from 1937 through 1940.

6. Sid Gordon, of the Boston Braves, in 1950.

7. "Dolly" Stark.

8. Al Schacht.

9. He is an erudite man, who speaks 9 foreign languages, and is a graduate of Princeton University, Columbia Law School and the Sorbonne, in France.

10. He broke the home run record set by third basemen, and broke the home run record of first-year men in the majors.

11. Benny Leonard, who lost only 4 out of 210 bouts and retired undefeated after holding the lightweight title for 8 years.

12. Both were great Jewish heavyweights.

13. Abe Attell, Benny Leonard, Barney Ross, Al Singer, Benny Bass, Louis Kid Kaplan, Maxie Rosenbloom, Bob Olin, Battling Levinsky, Jackie Fields, Ben Jeby, Charley Rosenberg, Abe Levy.

14. McCoy, a middleweight and Callahan, a welterweight, were both champions and were both Jews, in spite of their Irish ring names.

15. Barney Ross. He won the lightweight and junior welterweight crown in 1934.

16. Jackie "Kid" Berg.

17. McLaughlin had a reputation as a knock-out of Jewish fighters. He kayoed Al Singer, Benny Leonard, Jackie Fields, Louis Kid Kaplan, Sid Terris and Ruby Goldstein.

18. Johnny Kling, Andy Cohen, Hank Greenberg, Buddy Myer, Harry Danning, Morrie Arnovich, Goody Rosen, Al Rosen, Sid Gordon, Al Schacht, Moe Berg, Milt Galatzer, Benny Kauff, Erskine Mayer, Fred Sington, Phil Weintraub, Cal Abrams, Moe Ginsberg.

19. William Benswanger, Pittsburgh Pirates, Barney Dreyfus, Pittsburgh Pirates, Andrew Freeman, N. Y., Giants, Emil Fuchs, Boston Braves and Sidney Weil, Cincinnati Reds.

20. No. His father was half Jewish; his mother completely Gentile.

21. Abe Attell.

22. Mel Allen and Bill Stern.

23. Mike Jacobs.

24. A former lightweight champion.

25. No. He was an Irishman. His divorced mother married a

Minn. Jewish Voters Totally Confused On Rosh Hashonah Voting

BY LEWIS N. GINSBURG

National Jewish Post Correspondent

MINNEAPOLIS—(NJP)—Utter confusion faced Jewish voters this week who want to participate in the Sept. 12 primaries without violating Jewish tradition by voting on Rosh Hashonah.

Some sources here attributed a major portion of the confusion to the failure to date of the Minnesota Rabbinical Association to issue an official statement of procedure for Jewish voters.

NO NAMES, PLEASE

The POST reached several local Jewish communal leaders and political officials in an attempt to learn whether anything could be done, but met with contradictory replies and requests that no names be used.

A prominent Jewish organizational head reported that his group was urging voters to see their rabbis. He added that while no formal decision had been handed down on the use of the absentee ballot, political leaders would probably stretch a point and permit their use.

Several rabbis, while declining to permit their names to be used, hinted that the absentee ballot would be used.

THE LEGAL BASE

Absentee ballot applications require the applicant to indicate the reason for requesting the special ballot. Legally, such ballots may be used only by those absent from their voting districts or confined by illness or disability on election day.

An effort by The POST to get official information produced a suggestion at the office of the county auditor in Minneapolis to try the county attorney. An official in the county attorney's office declared that use of absentee ballots for reasons connected with the conflict between Rosh Hashonah and the primary date would be illegal.

A member of the state attorney-general's office staff told The POST that no formal request had been made to that office for a ruling on such use of the special ballots. Such a request would legally have to come from a county or state official. The POST learned that Jewish leaders had visited the attorney general's office and, following "quite a lot of interesting discussion and a lot of thought," had decided not to ask for an official opinion.

THEY TRIED IT

The POST correspondent and a friend formally applied for absentee ballots at the Minneapolis city hall. The ballots were granted and there was no warning about their use. In St. Paul, the county auditor issued a statement to the press that he was asking no questions but issuing ballots upon request.

Political writers on the local dailies had no information about the use of absentee ballots by Jewish voters but revealed they had received a number of telephone calls on the subject.

The American Jewish WORLD, local Anglo-Jewish weekly, commented in its Sept. 1 issue that

"Minnesota Jews who are unwilling to write on Rosh Hashonah will be permitted to vote in the primary election, Sept. 12, by absentee ballot."

WHO SAID SO?

The weekly revealed no authority for the prediction and did not quote any official source. It instructed voters to apply for the ballots at the office of their county auditor or at their synagogue. A check of the synagogues early this week revealed that there were no application forms available at that time. It was reported that the American Jewish WORLD was contacted by a Jewish political club for a statement on voting.

A subsequent call by The POST to the county attorney's office, which had originally said without qualification that use of absentee ballots by Jewish voters was illegal, revealed that staff members were by this time unwilling to commit themselves. The second call was referred to the county auditor's office. A query to that office received the indirect reply, "Come in to the office and apply for a ballot."

HOW IT LOOKS

Indications in mid-week were that Jewish voters will use the absentee ballots while voting officials close their eyes to the legal and technical questions involved. Meanwhile, other problems related to the balloting troubled Minnesota's Jewish citizens. A rumor spread that Jewish voting clerks who declined to work during the primary would lose their jobs.

An alderman of the city's fifth ward, where the greatest portion of Minneapolis Jews live, told The POST that clerks under civil service would not lose their jobs for refusing to work in the primary. He admitted that positions of non-civil service appointees were in jeopardy. It was reported that such persons were slated for removal under a new law that requires their replacement by civil service personnel, in any case.

NOT THIS TIME

It was learned that Temple Israel, the city's big Reform temple, which in the past has permitted use of its facilities as a polling place, will not do so this year.

The Emanuel Cohen Center, a neighborhood house under Jewish auspices, will be used. Jewish leaders indicated that since the institution gets its major support from the Community Chest, its use should be permitted to the city even on High Holy Days. However, no Jewish staff members or personnel will be present at the institution on Sept. 12.



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